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# COMPENDIOUS SYRIAC GRAMMAR.

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# COMPENDIOUS SYRIAC GRAMMAR

BY

THEODOR NÖLDEKE

PROFESSOR OF ORIENTAL LANGUAGES, UNIVERSITY OF STRASSBURG.

WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

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TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.



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## TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all likelihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

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a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

## PREFACE TO THE FIRST EDITION.<sup>(1)</sup>

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Matthaëus (usually, but incorrectly, styled "of Tekrit") as he appears in the Göttingen manuscript. The Directorate of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his Scholia; and, with no less readiness, the Library-Directorate of Gotha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

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<sup>(1)</sup> Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qarqafic" manuscripts (Rosen-Forshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5<sup>th</sup> century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit venia verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5<sup>th</sup> century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7<sup>th</sup> century: the others range from the 2<sup>nd</sup> to the 6<sup>th</sup>. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on



the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots 'w and 'ww, which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew—an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness—doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

*Strassburg i. E. 30<sup>th</sup> Septr., 1880.*

TH. NÖLDEKE.

## PREFACE TO THE SECOND EDITION.<sup>(1)</sup>

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

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(<sup>1</sup>) [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Brockelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4<sup>th</sup> March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the



careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Pa'ul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright). [wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed. by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

Sim. = Life of St. Simeon Stylites,—in the 2<sup>nd</sup> Volume of the *Acta Martyrum* (ed. by Steph. Ev. Assemanus).

Spic. = *Spicilegium Syriacum* (ed. by W. Cureton).

Of Syriac abbreviations note '𐤀𐤁 = ܐܘܪܝܬܐ "and the rest" = &c.

*Strassburg i. E.* August 1898.

TH. NÖLDEKE.

### NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

*Strassburg i. E.* March 1904.

TH. NÖLDEKE.

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## INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaeans". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaeon" was rather avoided, seeing that it signified much the same thing as "heathen".

*Syriac*, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2<sup>nd</sup> century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4<sup>th</sup> century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,— of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5<sup>th</sup> century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3<sup>rd</sup> century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7<sup>th</sup> century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*,—the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac, in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

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# PART FIRST.

## ORTHOGRAPHY AND PHONOLOGY.

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### I. ORTHOGRAPHY.

#### LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Sertā* (*Sertō*). It has been developed out of the older one, which is called *Estrangelo*, properly *στρογγύλη*. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the *Estrangelo* than the *Sertā* does. We accordingly give, in the following Table not only the *Sertā* letters of the alphabet but also the old or *Estrangelo* letters, as well as the Nestorian letters. Form of the letters.

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the *Sertā*, we give all these forms; for the *Estrangelo* and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.<sup>(1)</sup>

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

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<sup>(1)</sup> Cf. besides, the Plate of Alphabetical Characters by EUTING, appended to this work.



Usual Syriac Character.				Estrangelo.	Nestorian.	Names.	Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
1.	2.	3.	4.						
~	~	~	~	Ⲁ	Ⲁ	Ⲁ	Ālaf (Ōlaf)	Spiritus lenis (')	1
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Bēth	b; v (β)	2
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Gāmal (Gōmal)	g (hard); gh (γ)	3
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ or Ⲁ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	4
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Hē	h	5
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ or Ⲁ	Wau	w	6
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ or Ⲁ, Ⲁ	Zain, Zēn, or Zai	soft s (z)	7
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Hēth	hard h (h)	8
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Tēth	emphatic t (t)	9
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Yōdh (Yūdh)	y	10
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Kāf (Kōf)	k; kh	20
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Lāmadh (Lōmadh)	l	30
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Mīm	m	40
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Nūn, Nōn	n	50
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Semkath	s	60
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ē	peculiar guttural (')	70
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Pē	p; f, ph	80
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	90
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Qōf	guttural k (q)	100
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ, Ⲁ	Rēsh (Rīsh)	r	200
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Shīn	sh	300
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ, Ⲁ	Tau	t; th (θ)	400

At the end of a word we can only have a form from the 2<sup>nd</sup> column or the 1<sup>st</sup>, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

*Rem.* The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. 𐌺 with 𐌻 is generally written 𐌺 (𐌺), but initial 𐌻 with 𐌺 thus, 𐌺. For 𐌻 𐌺 one sometimes puts 𐌺, and thus draws in this case two words together. In Nestorian script 𐌺 is given for final 𐌺 (𐌺).

For 𐌺, 𐌻 as single letters or as ciphers, one generally writes 𐌺, 𐌻.

In manuscripts 𐌺 and 𐌻 are often mistaken for each other from their resemblance; so is it with 𐌺 and 𐌻, and also with 𐌺 on the one hand and 𐌺, 𐌺, 𐌺, and 𐌺 on the other. Farther it is frequently difficult to distinguish 𐌺 from a simple 𐌺, and occasionally even 𐌺 from a simple 𐌺. Even in many printed copies 𐌺 and 𐌻 are far too like one another: (1) farther, 𐌺 and 𐌺, and 𐌺 and 𐌺 are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined only approximately. Notice the following: 𐌺 𐌺 𐌺 𐌺 𐌺 have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft 𐌺 is nearly the German *w*, or the English and French *v*; soft 𐌺 = *γ* (*gh*) is nearly the Dutch *g* (like the Arabic *غ*); soft 𐌺 = *ð* (*dh*) is the English *th* in *there, other*; soft 𐌺 = *kh*, or the German *ch* in *ach* (not that in *ich*); soft 𐌺 the German, English, and French *f*; soft 𐌺 = *θ* (*th*) is the English *th* in *think, both*. (2) On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.*

𐌺 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐌺 has also more of a vowel character than the German *j*, being nearly the English *y*.

(1) *Translator's Note:* The same may be said for 𐌺 and 𐌺.

(2) *Translator's Note:* In the transcription followed in this Edition, soft 𐌺 will be represented by *v*, soft 𐌺 by *kh*, soft 𐌺 by *f* or *ph*, and soft 𐌺 by *th*; while soft 𐌺 and 𐌺 will be rendered by *γ* and *ð* respectively.

ج = z is a soft s as in *chosen*, German s in *Rose*, French in *choisir* or French z in *zéro*.

ح = h is quite a foreign sound to us, an h rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss ch (Arabic خ).

ط = ṭ is an emphatic and completely unaspirated modification of t, in which the tip of the tongue is pressed firmly against the palate; ك is a similar modification of k, produced in the back part of the mouth. ط and ك are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

ث = ṣ is an emphatic articulation of the sound of س, by no means to be rendered as a German z (= ts).

ع = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ه, and even to the Spiritus lenis (l). Those who render it by the latter sound will make the least considerable mistakes.

ش = š is the German *sch*, the English *sh*, or the French *ch*.

ذ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

#### DISPOSITION OF WORDS.

Disposition  
of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus **بملكا** *bémalkā*, “in rege”, not **د ملكا**, **مقتل** *waq̄tal*, “and killed”, not **مقتل** *o*, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus **لا** *āf lā* “neither”, “not even”; **بن** or **بن** *bar-nāš*, “son of man”, *i. e.* “man”; **كل يوم** or **كل يوم** *kul yōm* “every day”; **كل مددم** or **كل مددم** *kul meddem* “quicquid”; **روح القدس**, more commonly **روح القدس** *rūh quḏḏā* “spirit of holiness”, “the Holy Ghost”; even **مبارك يسوع المسيح** instead of **مبارك يسوع المسيح** *māran Ješū mēšīhā* “our Lord Jesus Christ”, appears. On the fusion

together of two words, of which the one ends in 𐤀, while the other begins with 𐤁 (𐤁𐤀), see above § 1 C.

#### VOWEL EXPRESSION (A) BY VOWEL LETTERS.

§ 4. A. The letters 𐤁 𐤂 𐤃 are frequently made use of by the Syrians to express vowel sounds.

Vowel expression:  
(a) By vowel letters.  
Actual use.

𐤁 denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus 𐤌 *mā* (*mō*); 𐤌𐤕 *malkā* (*malkō*), 𐤌𐤕𐤕 *mamsē*; 𐤌 *nē* (*nī*); 𐤌𐤕𐤕 *pēran* (*pīran*).

𐤂 denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: 𐤂𐤕 *bīš*; 𐤂𐤕 *bī*; 𐤂𐤕 *dēn*; 𐤂𐤕 *ēn* (*īn*). For *ē* there appears also 𐤂𐤕: 𐤂𐤕 or 𐤂𐤕 *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. 𐤌𐤕𐤕 *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. 𐤌𐤕 *hērēn*.

𐤃 in the middle and end of a word denotes any long or short *u* or *o*: 𐤃𐤕 *qūm*; 𐤃𐤕𐤕 *purqānā*; 𐤃𐤕𐤕 *neylōn* (*neylūn*); 𐤃𐤕𐤕𐤕 *teš-bohtā* (*tešbuhtō*); 𐤃𐤕𐤕 *malkū*; 𐤃 *ō*. Only the very common words 𐤕𐤕 *kol*, *kul* “all”, “every”, and 𐤕𐤕𐤕 *mettōl*, *mettūl* “because of” are often in old times, and always in later times, written without 𐤃, thus 𐤕𐤕, 𐤕𐤕𐤕. The Cod. Sin. frequently leaves out the 𐤃 even in other words, e. g. 𐤕𐤕𐤕 for 𐤕𐤕𐤕𐤕 *luqal*.

𐤃 and 𐤂 farther express the diphthongs *au* and *ai*: 𐤃𐤕 *lau*; 𐤃𐤕𐤕 *baitā*; the diphthongs *īu* and *ēu* are written 𐤃: 𐤃𐤕 *gallū*; 𐤃𐤕𐤕 *neylēu*.

B. A final and originally short *a* in Greek words is expressed by 𐤁: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written 𐤁, e. g. 𐤃𐤕𐤕𐤕 or 𐤃𐤕𐤕𐤕 *dōg-mata* &c. Even the Syriac *a* is sometimes thus expressed, e. g. 𐤃𐤕𐤕 *tallā* for the usual 𐤕𐤕. In the very same way 𐤂 appears pretty often for *ī* in the middle of a word, e. g. 𐤃𐤕𐤕𐤕 (or 𐤃𐤕𐤕𐤕) *episkopā*, *ἐπίσκοπος*; 𐤃𐤕𐤕 (𐤃𐤕𐤕) *xpōstis*. In quite isolated examples this happens even in Syriac words, as 𐤃𐤕𐤕 (𐤃𐤕𐤕) *gišrā*; 𐤃𐤕𐤕 (𐤃𐤕𐤕) *šiyrē*.

Greek *ε* and *αι* are in some writings expressed by *αι*, e. g. *λαξίς*. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek *ο* on the other hand is frequently left entirely unexpressed, e. g. *Βασιλειος*, alongside of *Βασιλεις*; *ἐπίσκοπος*. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent  
use of *l*.

§ 5. A distinction is to be made between the employment of *l* as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: e. g. *מלאך* *malakhā* “angel”, from *מלאך* *bērā* (*būrō*) “a well” from *בָּאָר* (Hebrew *בְּאֵר*); *חָלַץ* ‘*allin* “enter” (pl. part.), because of the sing. *חָלַל* ‘*āl* “enters” (sing. part.) &c.

Vowel ex-  
pression:  
(b) By other  
signs.  
Simple  
points.

#### VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, a *point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and a *point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) *חָבַל* ‘*evādā* “a work”, set over against *חָבַל* ‘*avdā* “a servant”; *מָן* *mān* “what?” and *מַן* “who?”, *מֵן* *men* “from”; *קָטַל* *qāṭel* “he kills” (part.) and *קָטַל* “he murdered” (Paël), *קָטַל* *qēṭal* “he killed” (Peal); *שָׁנָה* *ša(n)tā* “a year”, *שָׁנָה* *šenthā* “sleep”; *מַלְכָּא* *malḵā* “king”, *מַלְכָּא* *melḵā* “counsel”; *טָבָא* *tāvā* “good”; *טֵבְבָא* *tebbā* “fame”; *הוּא* *hau* “that” (masc.), *הוּ* *hū* “he”; *הֵא* *hāi* “that” (fem.), *הִי* *hī* “she”; *הֵאֵל* *hānōn* “those”, *הֵאֵל* *hennōn* “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—e. g. in *שָׁיָמָא* *sēyāmā* “setting”, *אֵידָא* *aidā* “what?” (fem.), *דַּחְהֵל* *dahhēl* “timorous”, without giving also to words written with the same consonants the under point proper to them, viz:—*שָׁמָא* *sīmā* “set”, *אֵידָא* *idā* “a hand”, *דַּחְהֵל* *dēhēl* “terrible”. Here too we must note the employment of *ב* almost without exception to signify the suffix of the 3<sup>rd</sup> pers. fem. sing., e. g. *בָּהּ* *bāh* “in her” as set over against *בֵּהּ* *bēh*

“in him”; **مقتلتها** *qēṭaltāh* “thou hast killed her”; and so also **مقدمه** *qēdāmēh* “before her”; **مقتلها** *neqtēlīh* “he is slaying her” (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the ‘points’. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **سما** *sām* “he placed”, because it is a Perfect like **مقتل** *qēṭal*. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1<sup>st</sup> pers. sing. perf. with — over the first consonant, e. g. **مقتله** *qēṭleth* “I killed” (*interfecī*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **ح** is found for **ح** ‘*āved*’ “does”, and **ص** for **ص** *sāleq* “ascends”.

§ 7. Farther, a second or third point was often added to distinguish more exactly between verbal forms in particular; for example, there was written **خجها** ‘*evdeth*’, **حجها** or (East-Syrian) **حجها** ‘*evdath*’ “she did”; **منو** *manū* “who is?” compared with **منو** *mānau* “what is?”; **خا** *bērē* “creatus” as distinguished from **جا** *bērā* “creavit” and **خا** *bārē* “creat”, &c. This complicated system, often fluctuating according to districts and schools, and seldom faithfully attended to by copyists, still maintained a footing in many forms, even alongside of the employment of a more exact indication of the vowels.

§ 8. Out of this punctuation then, there was formed, with the Nestorians first of all, a complete system of Vowel-Signs. To be sure it never attained to perfect consistency and universal acceptance: even the appellations of the vowels fluctuate a good deal. The system is used in Nestorian impressions, on the authority of good manuscripts, after the following scheme:—

- *ä* *Pēthāhā*, e. g. **ä** *bā*.
- *ā* *Zēqāfā* (or according to Nestorian pronunciation, *Zēqāpā*): **ā** *bā*.
- *ē*, *ī* *Rēvāšā arrīkhā* or *Zēlāmā pēšiqā*: **ē** *bē*.
- *ē* *Rēvāšā karyā* or *Zēlāmā qašyā*: **ē** *bē*.
- *i* *Hēvāšā*: **i** *bī*.
- *u*, *ū* ‘*Ēšāšā allīšā*’: **u** *bu*.
- *o*, *ō* ‘*Ēšāšā rēwīhā*’: **o** *bo*.

Combina-  
tion of  
points.

System  
of vowel-  
marking  
by points.

*Rem.* This orthography,—which otherwise is tolerably consistent,—substitutes in certain cases  $\text{—}$  for  $\text{—}$ , for no reason that can be discovered, *e. g.* in Passive Participles like  $\text{حيا}$  “built”. In old manuscripts  $\text{—}$  is largely interchangeable with  $\text{—}$  or  $\text{—}$ .  $\text{—}$  is also found in isolated cases for  $\text{—}$ , particularly for an initial  $\text{—}$ .  $\text{—}$  is also written for  $\text{—}$ . For other variations, v. §§ 42. 46. 48.—On the representation of *ai* and *au* v. § 49 A.

System  
of vowel-  
marking  
by Greek  
letters.

§ 9. Much clearer is the *system of vowel designation by small Greek letters* set above or below the line,—a system which grew up among the Jacobites about A. D. 700. Unfortunately, however, this system represents in many parts a later pronunciation of the vowels, which had become prevalent at that time, so that we cannot in the Grammar altogether dispense with the other system,—the Nestorian. The method practised is as follows:

- $\text{—}$  *a* *Pêthôhō*.
- $\text{—}$  *ō* (older *ā*) *Zêqôfō*.
- $\text{—}$  *e* *Rêvôšō*.
- $\text{—}$  *ī* (partly for old *ē*) *Hêvôšō*.
- $\text{—}$  -  $\text{—}$  *u* (partly for old *o*) *Êšôšō*.

*Rem.* Sometimes *i* or *ι* is found for  $\text{—}$  *i. e.* H, γ, following later Greek pronunciation; for  $\text{—}$  or  $\text{—}$  there appears *ε*, and *ω* too for *ο*. This *ω* has been in use with the interjection  $\text{—}$  “O!” from very ancient times: a later and disfigured form is  $\text{—}$ . The diphthongs *au* and *ai* are written  $\text{—}$ ,  $\text{—}$ ;  $\text{—}$  is an earlier form for  $\text{—}$ ; and similar forms occur for other diphthongs.

Mixed  
system.

§ 10. *A combination of a modified point-system with the Greek system* is in favour among the later West-Syrians and in our own impressions. In this usage

- $\text{—}$  =  $\text{—}$ .
- $\text{—}$  =  $\text{—}$ .
- $\text{—}$  and  $\text{—}$  without distinction =  $\text{—}$ .
- $\text{—}$ ,  $\text{—}$  or merely  $\text{—}$  =  $\text{—}$ ,  $\text{—}$ .
- $\text{—}$  or  $\text{—}$  without any certain distinction =  $\text{—}$ .

§ 11. *Rem.* No one of these systems carries out a distinction between long and short vowels. The designation of vowels by the Syrian Grammarians as “long” or “short” rests upon a misunderstanding of Greek terms and has nothing to do with the natural quantity. Thus the first and certainly short *e* in *neylē* is directly designated as “long *Rēvōšō*”, and the second and long *e* as “short”. The original *o* is for the Jacobites a “short *Ēšōšō*”; for the Nestorians on the other hand it is “broad”, while *u* is for the former “long”, for the latter “compressed”; and in neither case is the quantity of the vowel considered, but merely the quality.

Marking  
length of  
vowels.

§ 12. No established sign has been formed to denote the want of any vowel (*Sh<sup>e</sup>va quiescens*), nor yet the absence of a full vowel (*Sh<sup>e</sup>va mobile*). Here and there the sign — (§ 6) or — (§ 17) serves this purpose.

Marking  
absence  
of vowel.

§ 13. A. Examples: *Nestorian*: *ܫܘܬܠܡܝܠܐ* *šūth lēmīllē* *Examples:*  
*ḏémalkā ḏīlhōn.* *Greek*: *ܫܘܬܠܡܝܠܐ* *šūth lēmelē ḏémalkō* *use of vowel-*  
*ḏīlhūn.* *Mixed*: *ܫܘܬܠܡܝܠܐ* *šūth lēmīllē* *el signs.*  
The blending might be contrived in many other ways besides, for instance, *ܫܘܬܠܡܝܠܐ* &c.

B. From practical considerations, we employ in this work the Greek vowel-signs almost always, using however,—in conformity with the practice of the East-Syrians, and in general of the West-Syrians also,—the sign — for that vowel which is pronounced *ē* by the East-Syrians, and *ī* by the West-Syrians, and in most cases discriminating *o* (original *o*, West-Syrian *u*) from *o* = *o* (original *u*).

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

#### OTHER READING-SIGNS.

§ 14. Very ancient is the point which never fails in genuine Syriac manuscripts,—that which distinguishes *ī* from *ī*.

Diacritic  
point in  
*ī* and *ī*.



Rukkākḥā  
and  
Qusšāyā.

§ 15. The *soft pronunciation* (*Rukkākḥā*) of the letters ܐ ܝ ܡ ܢ ܣ ܥ ܦ ܩ ܪ ܫ ܬ ܕ ܠ (§ 2) can be expressed by a point placed under them, the *hard pronunciation* (*Qusšāyā*) by one placed over them, *e. g.* ܢܝܫܬܐ *nēsart* “thou didst take”, ܢܝܫܬܐ *nesbeth* “I took” &c. (For farther examples v. in particular § 23 *et sqq.*). In the case of ܐ the hard sound is commonly indicated by a point set within the letter, something like ܐ̣; and by ܐ̤ is represented the sound of the Greek π (§ 25), which diverges from this, being completely unaspirated<sup>(1)</sup> and peculiarly foreign to a Semite. Others set down ܐ̣ = *f*, ܐ̤ = *p*, and ܐ̥ = *π*. We shall however denote the Syriac hard *p* also by ܐ̤.

This system, of which certain variations appear (such as ܐ̤, with two points, instead of ܐ̤) is only carried out in very careful writing. In Nestorian manuscripts, however, particularly those of later origin, and in Nestorian printed matter, the system is largely employed. At the same time these points are usually left out, when they would interfere with the vowel points, *e. g.* ܕܡܝܬܐ, not ܕܡܝܬܐ̤; ܡܝܬܐ̤, not ܡܝܬܐ̤̤.

Plural  
points.

§ 16. A. From the oldest times, and regularly, *plural forms*, of substantives in the first place, have been *distinguished by two superscribed points* —, called *Sēyāmē*<sup>(2)</sup>: thus ܡܠܟܐ̤̤, ܡܠܟܐ̤̤ *malḵē*, *malḵāthā* “kings, queens” are distinguished from the singulars:—ܡܠܟܐ̤, ܡܠܟܐ̤ *malḵā*, *malḵēthā*. And so also ܡܠܟܐ̤ܐ̤̤ *malḵau* “his kings” &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in ܐ commonly receive the sign —, but not those of the predicative adjective, thus, ܐܡܡܝܢ *ammīn* “cubits”, but ܐܡܝܢ *šarrīrīn* “(are) true”.

True collective nouns, which have no special plural, must take —, *e. g.* ܐܢܐ̤̤ *ānā* “a flock”, but we have ܐܒܪܐ̤̤ *baqrā* “herd (of cattle)”, because a plural ܐܒܪܐ̤̤̤ *baqrē* “herds” appears.

(1) Answering to the representation of *τ* by ܐ̤ (not by ܐ̤) and of *κ* by ܐ̤ (not by ܐ̤).

(2) The Hebrew appellation in vogue,—*Ribbūi*, is naturally unknown to the Syrians. It was borrowed by a European scholar from the Hebrew Grammarians, and means “plural”.

The feminine plural-forms of the finite verb and of the predicative adjective take —, *e. g.* **كُتِبْنَ** “they (fem.) wrote”, **يُكْتُبْنَ** “they (fem.) write” (Impf.), **يَكُنَّ** “are good (f.)”. Only, these points are generally wanting, when the 3<sup>rd</sup> pl. fem. in the perfect is written like the 3<sup>rd</sup> sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in *ē*,—are to be supplied with —, is seldom strictly followed. Numerals with *ī* generally take —; farther, all which end in *ē*,—in particular **اِثْنَيْنِ**, **اِثْنَيْتَيْنِ** “two”. The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, a tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign —, where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as **اُعْثِفَ** “they (masc.) found”; **بِأَقْبَعِي** “that they (masc.) may be sanctified”.<sup>(1)</sup>

D. The position of the points — was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter *ī* the plural sign generally blends into *ī*, *e. g.* **لُيُودٍ** “lords”; **حَقِيقَةٍ** “true”; still there are found also **تَقَرَّبَ** “revered”, **خَمْسِينَ** “twenty”, **قُوهِلَ** “villages”, and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* **فِيلِي** *pēley* “were divided”, as contrasted with **وَجِي** “distributed”; **لَحْمٍ** *lahm* “my bread”. Oftener this — stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* **مَدِينَتَا** *mēdītā* “town”, **بِثَا** *bath* “daughter”, **وَآ** *wā* “was”. The West-

Upper and  
under line.

(<sup>1</sup>) The sign — is even set improperly over words, which are singular, but look like plural, *e. g.* over **لَيْلٍ** “night” (sing. abs. st.) and over Greek words in **ل-γ** like **ΠΕΛΑΓΙ**.

Syrians employ in this case partly —, partly — especially in more recent times; and this use of the *linea occultans* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.<sup>(1)</sup>

In contrast with the use of the upper line —, the under line — is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, *e. g.* ܝܝܥܥܕܐ = ܝܥܥܕܐ for ܝܥܥܕܐ “wisdom” (§ 52 C) &c. So also ܝܥܥܕܐ = ܝܥܥܕܐ for ܝܥܥܕܐ they ask (§ 34).

#### INTERPUNCTUATION AND ACCENTS.

Interpunct-  
uation.

§ 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign †, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point ܥܥܥܕܐ (ܥܥܥܕܐ), the main distinction made is between “the under point” ܥܥܥܕܐ (ܥܥܥܕܐ), “the upper point” ܥܥܥܕܐ (ܥܥܥܕܐ), and “the equal points” ܥܥܥܕܐ (ܥܥܥܕܐ),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents.

§ 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of “Accents” was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

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(<sup>1</sup>) Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., *e. g.* ܝܥܥܕܐ *hēnīnō* “who has obtained favour”, as contrasted with ܝܥܥܕܐ “rancid”.

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 sq.

## II. PHONOLOGY.

### 1. CONSONANTS.

#### GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܐ [preceding such sound], e. g. ܐܬܗܐ *āthē*, or rather *’āthē* “comes”; ܐܘܪܗܐ *’urhā* “a way”; ܐܕܐ *’dā* “hand”, &c. In cases like ܐܕܐ *’dā* “knew”, the word is spoken as if it stood ܐܕܐ *’dā*, and so it is even written at times (§ 40 C).

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ܐܬܐ *stā*, ܐܬܐ *stān* (as well as ܐܬܐ *stān*, ܐܬܐ *stān*) “six”, “sixty” (in East-Syriac also, ܐܬܐ *stān* “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܐܬܐ *ksē* from *kēsē* “covered”.

§ 21. The West-Syrians appear to have lost long ago the original Doubling. *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce ܐܬܐ “people”, ܐܬܐ *’ammō*, the latter ܐܬܐ *’ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܐܬܐ “murdered”, ܐܬܐ “takes” are pronounced *qattel*, *nessav*.

The absence of doubling may be relied on only when a softened consonant continues soft, e. g. ܐܬܐ *’ethā* “came”, not *’eththā*, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* **נָפִיץ** *nappīq* “gone forth”. How far the gutturals **א** and **ע** underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. **נָפִיץ**, **נָפִיץ**). The case is similar with **י**, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in **אללה** *allāhā* “God”, **עֲדַבְבַּח** *eddabbah* “I sacrifice”.

B. The doubling at all events very early fell away, when merely a *sh<sup>e</sup>va* followed the doubled consonant, *e. g.* in **רָצָה** “desire”, properly *reggēthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so **בִּזְזָה** *bezzēthā* “booty”, *bezhā*, *besthā*. Thus **בִּשְׁעָה** “it is touched”, properly *methgaššēšā*, was early pronounced like *methgaššā* or even *methgašā*.

C. A very ancient dissolving of the doubling in the case of *r*, with compensation in lengthening the vowel, appears to occur in **גֵּרָא** *gērā* “arrow” from *garrā*; **הֵרֵה** *hērē* (*hērīn* &c.) “free”, from *harrē*; **בִּרְיָתָה** *bēryāthā* “streets” from *barryāthā*. Thus perhaps also **בִּבְ** &c.) “with” from *šadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* **סַמְמַנְה** *phármaaka* *samāmē*, later *sammē*; **גַּלְלֵה** “waves” *galālē*, later *gallē*; **גִּדְדֵה** “wormwood” *gedādē*, later *geddē*. By a false analogy even **סַמְמַנְה** *phármaaka* *sammānē* is accordingly often written instead of **סַמְמַנְה**, and in fact **סַמְמַנְה** for the singular instead of **סַמְמַנְה** *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like **עֲתִלְסִים** or **עֲתִלְסִים** *ettēlīm* “was set”; **עֲתִלְסִים** or **עֲתִלְסִים** *ettēlīr* “was awakened” &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* **Φιλιππος** often instead of **Φιλιππος** or **Φιλιππος**.

Assimilation.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. ܠ was pronounced like ܡ (e. g. ܡܥܪܝܢܐ “vehemently angry” like ܡܥܡܝܠܐ), for ܠ is a *media* and ܡ a *tenuis* like ܠ (in spite of the assibilation); ܕ like ܡ (e. g. ܡܪܩܐ “conquers” like ܡܥܬܐ; ܡܪܩܐ “of Zacharias” like ܡܥܬܐ); *vice versa* ܡ like ܠ (e. g. ܡܥܬܐ “disgrace” like ܡܪܩܐ). Farther ܡ was given like ܡ (e. g. ܡܥܡܝܠܐ “greedy” like ܡܥܡܝܠܐ), and even ܡ, with suppression of the emphasis before the unemphatic ܠ, like ܡ (e. g. ܡܥܡܝܠܐ “sorrowful” like ܡܥܡܝܠܐ). The East-Syrians went much farther in this process, for they prescribed e. g. ܡܥܬܐ even for ܡܥܬܐ “to break”; ܡܥܬܐ for ܡܥܬܐ “they burn”; and they gave to ܡ immediately before ܡ, ܡ, ܡ, the sound of the French *j*, *ge* (Pers. ܓ, e. g. in ܡܥܬܐ “an account”). This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *sh<sup>e</sup>va* (ê).—The *written* language exhibits only a few traces of these changes.<sup>(1)</sup>

*Rem.* A very ancient reversed assimilation consists in ܡ always becoming ܡ in Aramaic roots<sup>(2)</sup> at the beginning of the word, as the emphatic ܡ corresponds more accurately to ܡ than does ܠ. Similar equalisations in all roots might farther be pointed out.

### RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākḥā  
and  
Quššāyā.  
R. and Q. in  
individual  
words.

§ 23. A. The rules for *Rukkākḥā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters ܕ ܡ ܢ ܐ ܠ [Be-ghadhkephath] in equal measure. But the East-Syrians for a very long time have nearly always given ܐ a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation.<sup>(3)</sup> The

<sup>(1)</sup> The proper name ܡܪܩܐ (Num. 25, 15) is written in CERIANI's Pesh. ܡܪܩܐ, where *sb* has the sound of *zb*. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands ܡܪܩܐ.

<sup>(2)</sup> ܡܥܬܐ “stone” would form an exception, but this word is probably of foreign origin.

<sup>(3)</sup> And in that case, apparently, they always make it quiesce into *u*. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

following rules accordingly are not applicable to the East-Syrian pronunciation of **ḥ**.

B. These letters are hard in the beginning of words, *e. g.* **ܚܝܬܐ** “house”, **ܚܝܬܐ** “camel”, &c. (but notice § 24 and 25).

C. **ܕ ܚ ܠ ܐ ܝ ܐ ܝ ܐ ܝ ܐ** experience R.—(*i. e.* take the soft pronunciation) after any vowel, however short, when they do not happen to be doubled. Thus after a full vowel **ܕܚܝܬܐ**, **ܚܝܬܐ**, **ܚܝܬܐ**, **ܚܝܬܐ**, **ܚܝܬܐ**, &c.

On the other hand these letters undergo Q. (*i. e.* take the hard form) when they are doubled: **ܕܕܝܬܐ** (**ܕܕܝܬܐ**), **ܚܚܝܬܐ** (**ܚܚܝܬܐ**), **ܠܠܝܬܐ**, **ܐܐܝܬܐ**, **ܝܝܬܐ**, &c., and even after long vowels **ܕܝܝܬܐ** (*rāggīn* “they desire”), **ܠܠܬܐ** (*bāttē* “houses”), &c.

Farther they take Q. immediately after consonants: **ܕܕܝܬܐ**, **ܚܚܝܬܐ**, **ܠܠܝܬܐ**, &c. Diphthongs too have the effect of a consonantal ending, thus **ܕܝܝܬܐ**, **ܚܚܝܬܐ**, **ܠܠܝܬܐ**, &c.

Exceptions: **ܐܝܝܬܐ** “as”, which is pronounced *akh*.

Even the mere *sh<sup>e</sup>va mobile* effects R. just as a vowel would: **ܕܝܬܐ** (*qēvol*), **ܚܝܬܐ**, **ܠܝܬܐ**, &c. Thus is it also when one of the particles **ܕ ܚ ܠ ܐ ܝ ܐ ܝ ܐ ܝ ܐ** is prefixed: **ܕܝܬܐ**; but **ܚܝܬܐ** (*lēvānē*); **ܠܝܬܐ**, but **ܠܝܬܐ**, &c. So too is it when several of these words or particles are prefixed, *e. g.* **ܕܝܬܐ**, **ܠܝܬܐ**, **ܐܝܬܐ**, **ܝܝܬܐ**, &c. Except upon the first consonant, these prefixes however have no effect, thus, **ܕܝܬܐ** *kēthāvā*, **ܠܝܬܐ** *lakthāvā*, originally *lakhēthāvā*, not *lakhtāvā* &c.

Regularly the *sh<sup>e</sup>va mobile* has a softening effect after a consonant originally doubled, thus **ܕܝܬܐ** (**ܕܝܬܐ**), **ܚܝܬܐ** (**ܚܝܬܐ**), **ܠܝܬܐ** (**ܠܝܬܐ**) = *manhēthā*, &c. So also, of course, when the consonant furnished with *sh<sup>e</sup>va mobile* is preceded by another which is quite vowelless, as in **ܕܝܬܐ**, **ܠܝܬܐ**, **ܐܝܬܐ**, &c.

D. But many a *sh<sup>e</sup>va mobile* fell away (*sh<sup>e</sup>va mobile* transmuted into *sh<sup>e</sup>va quiescens*) at a time when the influence which it exercised upon the softening process (*Rukkākāhā*) was still a living one, with the result that the influence of the hardening process (*Quššāyā*) in turn ap-

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enquiry into R. and Q. of *p*. Besides even good MSS. and prints contain errors sometimes, as regards these ‘points’.

In the interior of words R., when it comes after an earlier *sh'eva mobile* unpreceded by two consonants without a full vowel or by a double consonant, is now kept up only here and there, and that particularly in the verb: cf. even cases like **בָּרְכוּ** *nēldān* (*nīldōn*) “they bring forth children”, from *nēlīdān*. For the substantive,—cf. cases like **مَلَكِي**, contrasted with the Hebr. **מַלְכִּי** from *malākhai* (but v. § 93) and **مَلِكِي**, contrasted with **מַלְכִּי**.

E. The usage in the case of Fem. ل is specially fluctuating, for the ل here is often hard after a consonant, and often on the other hand soft. This ل has nearly always Q. [*i. e.* it is pronounced hard, as if with *Dag. lene*] after syllables which have a long vowel, particularly ī or ū, *e. g.* قَيْنِيْلَا، قَبْعِيْلَا، جَعْبِيْلَا، حَنْبِيْلَا، فَيْعِيْلَا، رَاحِيْلَا، بِلَانِيْلَا، نِعَارِيْلَا، مَكْهِنِيْلَا، وَتَوَجِيْلَا، حَكَوْحِيْلَا، &c. Exceptions:—جَبِيْلَا، رَسْمِيْلَا، هَضْمِيْلَا، and some others. With ā: نُسِيْلَا، هُنُصِيْلَا، يَهْدِيْلَا، سَحِيْلَا، &c.; but زُمِيْلَا، مَصِيْلَا، صَارِحِيْلَا، مُحِبِيْلَا، غَدِيْلَا، جَمِيْلَا، and a few others. Always Q. (*i. e.* Quṣṣāyā, or *Dag. lene*) after ا، *e g.* زَنِيْلَا، غَضَبِيْلَا. After syllables with ä, perhaps R. of ل somewhat preponderates: سَجِيْلَا، قَعِدِيْلَا، يَمِيعِيْلَا، يَهْتَجِيْلَا، يَهْتَجِيْلَا، يَزِيْعِيْلَا، &c.; yet يَيَحِيْلَا، يَعِيدِيْلَا، مَعْجِسِيْلَا، يُاسِيْلَا، and many others. With ě Q. has the preponderance: تَابِيْلَا، لَحْنِيْلَا، وَاخِيْلَا، and many others; yet تَابِيْلَا، and so too, forms

(<sup>1</sup>) Contrary to the Hebrew כְּתָבִים, &c. A few exceptions, like **وَصَحَفٍ** 1 Cor. 9, 13, are cited.

(2) According to the best traditions.



like **أَضْعَبُ**, **أَمْعَبُ** (to which **أَضْعَبُ**, **أَمْعَبُ** also belong). So **أَضْعَبُ** “anger”, and the like. With *u* and *o* we have **أَضْعَبُ**, **أَمْعَبُ**, **أَضْعَبُ**, &c., overagainst **أَضْعَبُ**, **أَمْعَبُ**. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after *‘*, *m* &c., in the **ل** of the termination **لُ** [*i. e.* **ل** in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after *‘* and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of **أَضْعَبُ**, **أَمْعَبُ** (along with **أَضْعَبُ**, **أَمْعَبُ**) “six”, “sixty” points to the loss of a *shēva* in remote times [v. D].

G. Like **أَضْعَبُ** “anger” we also have **أَضْعَبُ**, **أَمْعَبُ** “my, their anger”; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus **أَضْعَبُ**, **أَمْعَبُ** “my, their gold”, following **أَضْعَبُ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **أَضْعَبُ** “she has killed him”, **أَمْعَبُ** “she has killed me” (as against **أَضْعَبُ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **أَضْعَبُ** “thou hast killed” (and **أَضْعَبُ** “thou”), as well as **أَضْعَبُ** “thou hast revealed”, **أَمْعَبُ** “thou (f.) hast revealed”; **أَضْعَبُ**, **أَمْعَبُ** “Ye (m. and f.) have revealed” &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in **أَضْعَبُ** (§ 149) “they four (f.)” or “the four of them”, where **أَضْعَبُ** might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q.<sup>(1)</sup>

<sup>(1)</sup> Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-

H. Original doubling in the termination preserves Q. in **كَبُرَ** (like **كَبُرَ**) “great”, **حَدَّ** “a pit”, **جَنَّبَ** (from **جَنَّبَا**) “side”, **جَوَّ** “place”; so too **أَنْتَ** at = att from *ant* “thou”; so also **لَبَّ** “my heart” (like **لَبَّ** *lebbā*), **غَدَّ** “my good fortune” (like **غَدَّ**) and the like. On the other hand we have **سِتْ** “six” (its doubling early disappeared), **سِتْ** “side” (also **سِتْ** “my side”) and verbal forms like **سَدَّ** “lowered”, **سَدَّ** “longed for” (and also in the plural **سَدَّوْا** &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1<sup>st</sup> sing. Impf. when the first radical has a vowel, as in **أَتَمَّ** “I tread”, **أَقْبَبْتُ** “I tell lies”, **أَبْنَيْتُ** “I bless thee”, **أَخْبَيْتُ** “I hunt”, &c. Farther in the Aphel in some verbs middle **و**: **أَفْعَلْتُ** “made ready”, **أَفْعَلْتُ** “measured”, as contrasted with **أَبْعَدْتُ** “gave back”, &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **أَتَمَّ** “thou hast revealed”, and **أَتَمَّ** “I have revealed”; **أَقْبَبْتُ** *qeshthā* from *qeshshethā* (f. of Hebr. שָׁקַף) “stubble”, and **أَقْبَبْتُ** (שָׁקַף) “a bow”, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **أَقْبَبْتُ**, John 16, 8; **أَقْبَبْتُ**, John 16, 16; **أَقْبَبْتُ**, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: **أَقْبَبْتُ** *massabbappē* (instead of **أَقْبَبْتُ** *massabb*) “playing the hypocrite”; **أَقْبَبْتُ** *lehh* “hypocrite”; **أَقْبَبْتُ** *ink-bottle*. R. and Q. in closely associated words.

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus **أَقْبَبْتُ** *dēparšōpā* (πρόσωπον); **أَقْبَبْتُ** “from Philippos”, &c. (where **ف** is Greek words.

scription on the part of the Schools. Thus against all rules, they would have us say **أَقْبَبْتُ** “I dye”, but **أَقْبَبْتُ** “I dip into”; farther **أَقْبَبْتُ** “shut”, but **أَقْبَبْتُ** “hold”, although these words are identical. The distinction, besides, between **أَقْبَبْتُ** “resurrection” and **أَقْبَبْتُ** “share” was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

the Greek  $\pi$ , § 15).  $\text{ܐ}$  is made the equivalent of the Greek  $\beta$ ,  $\text{ܐ}$  that of  $\delta$ ,  $\text{ܐ}$  of  $\theta$ ,  $\text{ܐ}$  of  $\chi$ ,  $\text{ܐ}$  of  $\phi$ ;  $\text{ܐ}$  generally that of  $\gamma$ . Thus for instance  $\text{ܐܠܐܡܐ}$  *χλαμύς*,  $\text{ܠܐܝܠܐ}$  *θεωρία*,  $\text{ܐܠܠܐܝܠܐ}$  *Βασιλεις*,  $\text{ܐܠܐܝܠܐ}$  *γραμματική*, &c.  $\xi$  has to be  $\text{ܐܠܐ}$ , *e. g.*  $\text{ܐܠܐܝܠܐ}$  *ἐξορία*; yet  $\text{ܐܠܐ}$  appears frequently, *e. g.* East-Syrian  $\text{ܐܠܐܝܠܐ}$  *τάξις* (West-Syrian  $\text{ܐܠܐܝܠܐ}$ ). Generally speaking we find here too,—especially in words early introduced,—transformations, of a genuine Syrian type, *e. g.*  $\text{ܐܠܐܝܠܐ}$  *σχημα*,  $\text{ܐܠܐܝܠܐ}$  *φθορά*,  $\text{ܐܠܐܝܠܐ}$  *συμβολή*, &c.

Other foreign words too, in individual cases, vary from the rules, as regards R. and Q., *e. g.*  $\text{ܐܠܐܝܠܐ}$  “word” (Persian), where one would expect a hard  $\text{ܐ}$ .

#### DENTALS AND SIBILANTS.

Dentals and  
Sibilants.

§ 26. A. The  $\text{ܠ}$  of the Reflexive changes place, according to a common Semitic fashion, with the sibilant immediately following it (as first radical), and is altered into  $\text{ܠ}$  with  $\text{ܐ}$ , and into  $\text{ܠ}$  with  $\text{ܐ}$ , thus  $\text{ܐܠܐܝܠܐ}$  (for  $\text{ܐܠܐܝܠܐ}$ ) “was thought”, from  $\text{ܐܠܐܝܠܐ}$  “thought”;  $\text{ܐܠܐܝܠܐ}$  “was taken prisoner”, from  $\text{ܐܠܐܝܠܐ}$ ;  $\text{ܐܠܐܝܠܐ}$  “was crucified”, from  $\text{ܐܠܐܝܠܐ}$ ;  $\text{ܐܠܐܝܠܐ}$  “was justified” from  $\text{ܐܠܐܝܠܐ}$ .

B. This  $\text{ܠ}$  is assimilated to a following  $\text{ܠ}$  and  $\text{ܠ}$ , becoming hard in the process:  $\text{ܐܠܐܝܠܐ}$  (pronounce *ettāššē*) “was concealed”;  $\text{ܐܠܐܝܠܐ}$  (written also  $\text{ܐܠܐܝܠܐ}$ ,  $\text{ܐܠܐܝܠܐ}$ ) *ettābbar* “was broken in pieces”; so too, before a  $\text{ܐ}$  furnished with a full vowel, *e. g.*  $\text{ܐܠܐܝܠܐ}$  *neddakhrākh* “remembers thee”. A  $\text{ܐ}$  without a full vowel, on the other hand, here falls away in pronunciation, after the  $\text{ܠ}$  that has likewise become hard:  $\text{ܐܠܐܝܠܐ}$  *ettēkhar* “remembered”<sup>(1)</sup>. A like assimilation takes place, when an initial  $\text{ܐ}$  or  $\text{ܠ$  without a full vowel is pressed by a foregoing prefix upon a following  $\text{ܐ}$ ,  $\text{ܠ$  or  $\text{ܠ$ . The  $\text{ܐ}$  or  $\text{ܠ$  is then written hard;  $\text{ܐܠܐܝܠܐ}$  “and who is like”,  $\text{ܐܠܐܝܠܐ}$  “to persons or things, however small”;  $\text{ܐܠܐܝܠܐ}$  “and thou dost skip”;  $\text{ܐܠܐܝܠܐ}$  “and who abides”;  $\text{ܐܠܐܝܠܐ}$  “and repentest”,  $\text{ܐܠܐܝܠܐ}$  “and hidest”: and the pronunciation must have been *waddāmē*, *wattūs*, &c.

(<sup>1</sup>) Thus there are found in MSS. sometimes, forms like  $\text{ܐܠܐܝܠܐ}$  for  $\text{ܐܠܐܝܠܐ}$  “is pushed” and even  $\text{ܐܠܐܝܠܐ}$  for  $\text{ܐܠܐܝܠܐ}$  “capability of being judged”.

An ʕ or ʔ falls away before the ʕ of a suffix in cases like ܐܒܒܝܬܐ *abbītā* (or *abbittā*?; West-Syr. doubtless *abītō*) “thick (f.)”; ܐܒܒܝܬܐ *abbītā* “simple (f.)”; ܐܒܒܝܬܐ *abbītā* “ye despised”; ܐܒܒܝܬܐ *abbītā* “thou didst curse”; ܐܒܒܝܬܐ *abbītā* “gavest him power”; ܐܒܒܝܬܐ *abbītā* “Church”; ܐܒܒܝܬܐ *abbītā* “net”; ܐܒܒܝܬܐ *abbītā* “work”; ܐܒܒܝܬܐ *abbītā* “ye (f.) perished”; ܐܒܒܝܬܐ *abbītā* “I commanded you”; ܐܒܒܝܬܐ *abbītā* “didst”, and many others. In just the same way a pair of ʕ’s coalesce, in words like ܐܒܒܝܬܐ *abbītā* *avhet* for *avhetht* “madest ashamed”; ܐܒܒܝܬܐ *abbītā* “madest us ashamed” &c. The marking with R. and Q. varies; in effect, in all these cases only hard ʕ remains. For ܐܒܒܝܬܐ *hēdattā* “nova”, one writes ܐܒܒܝܬܐ straight away, and ܐܒܒܝܬܐ “bride” for ܐܒܒܝܬܐ.

Radical ʔ falls away before ʕ in ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ: pronounce *hathā* &c., “novus” &c.

C. A final ʕ has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *ū* from *ūth*, *ī* from *īth*, e. g. ܐܒܒܝܬܐ “bona”; ܐܒܒܝܬܐ “bonitas”; ܐܒܒܝܬܐ “confession”; in their construct state the ʕ remains: ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ; and so also in the singular case of ܐܒܒܝܬܐ “a certain (f.)”, and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܐܒܒܝܬܐ “wing” from *gedpā*, as also the falling out in ܐܒܒܝܬܐ “this” from *hādēnā*, and in other pronouns (§§ 67 Rem. 1; 68 Rem. 2).

#### LABIALS.

§ 27. ܐܒܒܝܬܐ and ܐܒܒܝܬܐ are sometimes interchangeable. Thus ܐܒܒܝܬܐ Labials. frequently occurs for ܐܒܒܝܬܐ “pitch”; and occasionally on the other hand e. g. ܐܒܒܝܬܐ is found for ܐܒܒܝܬܐ “happy”, and ܐܒܒܝܬܐ for ܐܒܒܝܬܐ “Friday”. The East-Syrians have, from remote times, pronounced ܐܒܒܝܬܐ quite like ܐ (w, u); *av* accordingly becomes *au*, and *uv*, *ū*, e. g. ܐܒܒܝܬܐ *šūhā*. They also pronounce ܐܒܒܝܬܐ like ܐ, in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in ܐܒܒܝܬܐ “magni”, ܐܒܒܝܬܐ “magnates”; ܐܒܒܝܬܐ “made great”, for ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ (§ 146). Compare ܐܒܒܝܬܐ “an ant” from ܐܒܒܝܬܐ (§ 31).

## Liquids.

## LIQUIDS.

- n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: **إِفَم** “brought out”, from *anpeq*; **يُفَم** “goes out”, from *nenpoq*; **مِنَم** “brings down”, from *manḥeth*; **لِنَم** “plantest”, from *tenšov*, &c. Exception is made when **ه** follows: **يَهَم** “roars”; **يَهَم** “grows clear”; **مِهَم** “lights”, &c. (yet **يَهَم** “thrusts” from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: **جَمَل** “necklace”; **جَمَل** “oppression”; **إِفَا** “face”; **جَمَل** “side”; **إِفَم** “occasion”; **جَمَل** “foundation”, from *enqā* &c.,—as against **مِجَل** “congregation”; **جَمَل** “tail”, which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in **جَمَل** “side”, and **إِفَم** (pronounce *attā* § 26) “woman”, construct state **إِفَم**; so in **إِفَم**, f. **إِفَم** “thou”, pl. **إِفَم**, f. **إِفَم**.

Farther, *n* loses its sound in many cases before **لِ** of the feminine ending: **جَمَل** *géfettā* from *géfentā* “vine”; **جَمَل** “cheese”; **جَمَل** “brick”; **جَمَل** “a field-measure”; **لِ**, **لِ**, **لِ** “fig”; and with *n* still written, in **جَمَل** “town”; **جَمَل** “ship”; **جَمَل** “a time”; **جَمَل** “year”; and in **جَمَل** “incense”, the *n* of which is still pronounced by others.

In **جَمَل** *gabbārā* “hero”, the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

- l. § 29. *L* falls away when next to another *l*, in **مَمَل** *mamlā* “speech”, written also in fact **مَمَل**; and in **مَمَل** *matlā* “covering”. Thus most Syrians say **مَمَل** *qovlā* “countenance” (others *govelā*).

It farther falls away in many forms which come from **لِ** “to go” (v. § 183), as also in forms from **لِ** (v. same section).

- r. § 30. *R* falls out in **جَمَل** “daughter”, construct state—(but not in the emphatic state **جَمَل**).

(<sup>1</sup>) Thus, with hard *l* according to the best tradition. Probably the sing. of **مَمَل** “corals” was pronounced as **مَمَل** (Talmudic כסיתא).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus **ܥܥܝܕܐ**, **ܥܥܝܕܐ** “chain”, from *šelšaltā* (cf. **ܫܥܥܥܐ** “tape-worms”); **ܥܥܝܠܐ** “wheel”; **ܥܥܝܠܐ** “throat” from *gargartā*; **ܥܥܥܐ**, **ܥܥܥܐ** “plough” from *qenqenā*; **ܥܥܥܥܐ**<sup>(1)</sup> “an ant”, probably from **ܥܥܥܥܥܐ**, and one or two others.

Unusual Abbreviations with Liquids.

§ 31<sup>b</sup>. *n* beginning a word becomes *l* in several foreign words, like **ܥܥܥܥܐ**, along with **ܥܥܥܥܐ**, from *νοῦμμος*, *nummus*; **ܥܥܥܥܐ** with **ܥܥܥܥܐ**, from the Persian *namat* “carpet”.

*n* becoming *l* in foreign words.

### GUTTURALS.

Gutturals.

§ 32. **ʾ** for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: **ܐܢܐ** or **ܐܢܐ**, **ܐܢܐ**, **ܐܢܐ** “man”, “men”, &c.; **ܐܢܐ** or **ܐܢܐ**, &c. “another”; **ܐܢܐ** or **ܐܢܐ** “last”, **ܐܢܐ** “his last”, &c.; **ܐܢܐ** “related”; **ܐܢܐ** or **ܐܢܐ** in certain cases for **ܐܢܐ** “I”. Even in writing, this **ʾ** is without exception wanting in **ܐܢܐ** “end”; **ܐܢܐ**, **ܐܢܐ** “one” (m. and f.); **ܐܢܐ** “sister”; **ܐܢܐ** “pocket” (bag), and “bearing beam” (rafter) (v. **ܐܢܐ**); **ܐܢܐ**, **ܐܢܐ**, &c. “come”; **ܐܢܐ**, **ܐܢܐ**, &c. “go”; **ܐܢܐ**, **ܐܢܐ** “goose”, from **ܐܢܐ**; **ܐܢܐ** (properly “there”) = **ܐܢܐ**.

Falling away of initial **ʾ**.

§ 33. A. As a medial, **ʾ** disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *sheva*; and the vowel of the **ʾ** is transferred to the preceding consonant. Thus (a) **ܐܢܐܬܐ** *matev* “makes good” for *maṭev*; **ܐܢܐܬܐ** “demands” for *nešal*; **ܐܢܐܬܐ** “hater”; **ܐܢܐܬܐ** “unclean” f. (constr. st.) &c. (b) **ܐܢܐܬܐ** “was good” *tev* for *tēev*; **ܐܢܐܬܐ** *šālā* “demanded” (part.); **ܐܢܐܬܐ** “beautiful”; **ܐܢܐܬܐ** “beautiful” (pl.); **ܐܢܐܬܐ** “blaming”, &c. So too after prefixes: **ܐܢܐܬܐ** “of the father”, from **ܐܢܐ** + **ܐܢܐ**; **ܐܢܐܬܐ** “to the artificer” *lummānā*; **ܐܢܐܬܐ** “and ate”; **ܐܢܐܬܐ** “in what? (f.)” &c. In writing, such an **ʾ** is always left out in **ܐܢܐܬܐ** “bad”, from **ܐܢܐܬܐ**, in **ܐܢܐܬܐ**, **ܐܢܐܬܐ** “teaches”, “teachest”, &c. for **ܐܢܐܬܐ**, &c.; farther, generally in the compound **ܐܢܐܬܐ** for **ܐܢܐܬܐ** “although”.

Treatment of medial **ʾ**.

(1) This vocalisation with *au* is much better supported than that with *u* (**ܐܢܐܬܐ**).

Although this falling away of the *ʾ* is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate *ܠܝܥܠܐ*, *ܠܝܥܠܐ*, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al*, *bē'āthā*; but all this without consistency.

B. Between two vowels *ʾ* receives with many Syrians (always?) the pronunciation *y*, *e. g.* *ܝܝܐܪ* *ōyar* “air” (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* *ܝܝܐ* for *ܝܝܐ* “de-filed” (§ 172 A B), has however not been general.

In the end of a syllable *ʾ* always loses its consonantal value: *ܠܝܥܠܐ* “I demanded”, is in sound the same as *ܠܝܥܠܐ*; *ܠܝܥܠܐ* “eats” = *ܠܝܥܠܐ*; *ܠܝܥܠܐ* “are growing old” = *ܠܝܥܠܐ*, &c. Etymology alone can decide here, as in many other cases, whether *ʾ* is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an *ʾ* is now no longer written in cases like *ܠܝܥܠܐ* from *saggv* (cf. *ܠܝܥܠܐ*, *ܠܝܥܠܐ*, &c.) “much”. On the changes of vowels at the disappearance of such an *ʾ* v. § 53.

Auxiliary  
vowel  
of the *ʾ*.

§ 34. An *ʾ*, which in the beginning of the syllable ought to receive a vocal *sh'va*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is  $\bar{\text{a}}$  or  $\bar{\text{e}}$ , and the latter even in many cases where it was originally *a*. Thus *ܠܝܥܠܐ* “spoke”, compared with *ܠܝܥܠܐ* “killed” 3. s. (originally *amar*, *qatal*); *ܠܝܥܠܐ* “spoken”, compared with *ܠܝܥܠܐ* “killed” (from *qatīl*); *ܠܝܥܠܐ* “eat”, like *ܠܝܥܠܐ* “kill”,—*ܠܝܥܠܐ* “is being eaten” (like *ܠܝܥܠܐ* “is being killed”); *ܠܝܥܠܐ* “angel” = *ܠܝܥܠܐ*; *ܠܝܥܠܐ* “afflicted” *machevē* (East-Syrian *ܠܝܥܠܐ*) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* *ܠܝܥܠܐ*, which is even improperly used for regular vowels, as in *ܠܝܥܠܐ* = *ܠܝܥܠܐ* (§ 45) “her foundations”. An *o* (perhaps lengthened?) has been thus maintained in *ܠܝܥܠܐ* (Plural of *ܠܝܥܠܐ* “manger”) from *ōrawāthā*. Such an *ʾ* with a *sh'va* disappears without leaving a trace in *ܠܝܥܠܐ*, *ܠܝܥܠܐ* “their multitude” from *ܠܝܥܠܐ* for *soyā*.

Ortho-  
graphic  
Note on *ʾ*.

§ 35. Seeing that a radical *ʾ* frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* **معملا** for **مأجما** “food”; **بعم** for **تأف** “eats”; **ه** for **ه** “face”. On the other hand **ل**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **معملا** for **معمد** “to take”; **الحلم** for **لحكم** “ye enter”; **لأط** for **لأط** “report”; **لأط** for **لأط** “stand” (pl.); **لأط** for **لأط** “delay”; **لأط**, **لأط** and even **لأط** for **لأط** or (West-S.) **لأط** “pity”, &c.; or it stands in the wrong place, like **لأط** for **لأط** “uncleanness”; **لأط** for **لأط** “question”; **لأط** for **لأط** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **لأط** for **لأط** “comforts”, and the like. The superfluous **ل** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **لأط** = **لأط** “gives life”; **لأط** “injures”.

§ 36. In certain cases a vowel-less **ل**, followed by an **ل**, blends with **ل** becoming **ل**, that letter into a hard **ل** doubled and generally written **ل** (pointed **ل**, **ل**, **ل**, **ل**, which all express the same sound, § 26): in older days it was often signified by a single **ل**. Thus, regularly, in the reflexive of Aphel **لأط**, **لأط**, for **لأط**; **لأط** “was established” (**لأط**) v. § 177 D &c. Thus, besides, in **لأط** “was held” (**لأط**) for **لأط**, and occasionally in similar forms (§ 174 C). A single **ل** is almost always written for **ل**, if another **ل** precedes by way of prefix, *e. g.* **لأط**, **لأط**, instead of **لأط**, **لأط**.

§ 37. Even before the orthography was elaborated, a **د** followed by another **د** in the same root became **ل** (**لأط** “rib”, from **لأط**; **لأط** “doubled”, from **لأط**, and many others)<sup>(1)</sup>: In like manner, with the West-Syrians, a **د** coming immediately before **ل** becomes **ل** and is treated like it in every respect. Thus **لأط** “remembered”,—pronounce **لأط**, from **لأط**; **لأط** “recollection”,—pronounce **لأط**; **لأط** *methehed* for **لأط**, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (**لأط**, **لأط** for **لأط**, **لأط** “to be in heat”), has however remained unknown to the East-Syrians.

§ 38. **ل**, which as an initial letter had, even in ancient times, often **ل**.

(<sup>1</sup>) Cf. **لأط** “mentha” [‘mint’] from **لأط**.



passed into *l* (e. g. in *ܠܝܢܝܐ* secondary form of *ܠܝܢܝܐ* “they”, and in the Aphel *ܠܡܠܝܐ* from *haqtel*, &c.), falls away in pronunciation in many forms of the suffix of the 3<sup>rd</sup> sing. masc., e. g. *ܡܠܟܐܘܬܐ* *malkau* from *malkauhī*, “his kings”; *ܠܡܠܟܐܘܬܐ* “built it” (m.); *ܡܠܟܐܘܬܐ* “kills him”. The personal pronoun—*ܐܝܐ* “he” or *ܐܝܐ* “she”—loses the *ܐ*, when it is enclitic, e. g. *ܡܠܟܐܘܬܐ* *qētalū*; *ܡܠܟܐܘܬܐ* or *ܡܠܟܐܘܬܐ* *lēhū*; *ܡܠܟܐܘܬܐ* *mānāi* from *mānā hī*; *ܡܠܟܐܘܬܐ* from *mānā hū*. In fact *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ* are often written for *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*. So always *ܡܠܟܐܘܬܐ* “not”, from *ܡܠܟܐܘܬܐ* *ll*. From *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ* come *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*: but *ܡܠܟܐܘܬܐ* *ܡܠܟܐܘܬܐ* is occasionally written even yet, though we do not so often meet with *ܡܠܟܐܘܬܐ* *ܡܠܟܐܘܬܐ*.

The *ܐ* of *ܡܠܟܐܘܬܐ* “fruit”, falls away when employed as an enclitic: *ܡܠܟܐܘܬܐ* *ܡܠܟܐܘܬܐ* (§ 299), &c.

The *ܐ* of the very common verb *ܡܠܟܐܘܬܐ* “to give” falls away in the Perfect in all cases where it had a vowel; thus *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, &c. The East-Syrians suppress the *ܐ* even in cases like *ܡܠܟܐܘܬܐ*, &c., and similarly in *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, &c.

For *ܡܠܟܐܘܬܐ* “Judah”, *ܡܠܟܐܘܬܐ* “a Jew”, &c. (from *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*, &c.) one may say also *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ* *Yūdā*, *Yūdāyā*. *ܡܠܟܐܘܬܐ* &c. are written even without *ܐ*.

Greek *rh*.

§ 39. In Greek words *ܐܝܐ* is often written to express the aspirated *ρ*, e. g. *ܡܠܟܐܘܬܐ* *Páμῃ*, *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ* (along with *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ* and other forms of transcription) *παρρησία*, &c. This *ܐ* has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

Vowel-Letters *ܐ* & *ܐ*.  
Usual changes.

#### THE VOWEL-LETTERS *ܐ* AND *ܐ*.

§ 40. A. *W* beginning a root becomes *y* in Syriac, as in Hebrew, when it is not protected by certain prefixes. Root WLD thus yields *ܡܠܟܐܘܬܐ* “child”; *ܡܠܟܐܘܬܐ* “she bare”; but *ܡܠܟܐܘܬܐ* “he begat”; *ܡܠܟܐܘܬܐ* “birth”, &c. The initial *w* is however kept in *ܡܠܟܐܘܬܐ*, *ܡܠܟܐܘܬܐ*; *ܡܠܟܐܘܬܐ* “and”; *ܡܠܟܐܘܬܐ* “it is becoming” (and so *ܡܠܟܐܘܬܐ* *f*; *ܡܠܟܐܘܬܐ* “decently” &c.); *ܡܠܟܐܘܬܐ* “an appointment” (and thus *ܡܠܟܐܘܬܐ* “to appoint”, *ܡܠܟܐܘܬܐ* “to agree upon”); *ܡܠܟܐܘܬܐ* “vein”; add the interjection *ܡܠܟܐܘܬܐ* “woe!”, whence *ܡܠܟܐܘܬܐ* “the woe”; so too *ܡܠܟܐܘܬܐ* “bee-eater”, and *ܡܠܟܐܘܬܐ* “a kind of partridge”, which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with **o** like **ܐܘܪܐ** “rose” are foreign or uncertain.

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: **ܐܘܪܐ** “promise” (with **ܐܘܪܐ** *šaudi* “promised”) *šūdāyā*, not *šuvdāyā*, for it was frequently even written with just one **o**<sup>(1)</sup>; **ܐܘܪܐ** *lau* “not”, not *lav* (from *lā-ū*, *lāhū* § 38); **ܐܘܪܐ** (East-Syrian **ܐܘܪܐ**) “called” *qērau*; **ܐܘܪܐ** “revealed” (3 pl.) *gallū* (not *galliv*)<sup>(2)</sup>; **ܐܘܪܐ** “house” *baitā*; **ܐܘܪܐ** “rise” *qāimīn*; **ܐܘܪܐ** “Edessena” *Orhāitā*, &c.

C. **u** without a full vowel always becomes *ī* in the beginning of the syllable. In the beginning of a word **u** is often written for it; thus **ܐܘܪܐ**, **ܐܘܪܐ** *ūhev* “sat”, from **ܐܘܪܐ**; **ܐܘܪܐ**, **ܐܘܪܐ** *ūdā* “knew”, from **ܐܘܪܐ**; **ܐܘܪܐ** “knowledge”; **ܐܘܪܐ**, **ܐܘܪܐ** “month” (emphatic state **ܐܘܪܐ**); farther, **ܐܘܪܐ** or **ܐܘܪܐ**, **ܐܘܪܐ** or **ܐܘܪܐ** &c. In later times the **u** is not so often written in such cases as it was in earlier days. But still the **u** is always found in **ܐܘܪܐ** “honour”, **ܐܘܪܐ** “hand”, **ܐܘܪܐ** “day”, and thus in **ܐܘܪܐ**, **ܐܘܪܐ** &c. On **ܐܘܪܐ** along with **ܐܘܪܐ**, and **ܐܘܪܐ** instead of **ܐܘܪܐ** v. § 38.

So too, within the word, **ܐܘܪܐ** “is given”, from **ܐܘܪܐ**; **ܐܘܪܐ** “their breast”, from **ܐܘܪܐ**; **ܐܘܪܐ** “cap”, from **ܐܘܪܐ**; **ܐܘܪܐ** “their commotion”, from **ܐܘܪܐ**, &c.

In a closed syllable *ye* or *yi* becomes *ī* in **ܐܘܪܐ** “exists”, and in the foreign names **ܐܘܪܐ** or **ܐܘܪܐ** “Israel”; **ܐܘܪܐ** “Ismael” (both with orthographic variants); **ܐܘܪܐ** (for **ܐܘܪܐ**); and **ܐܘܪܐ**. Quite exceptionally, other forms are found, v. § 175 A, *Rem.*

For **ܐܘܪܐ** “Jesus” the Nestorians say **ܐܘܪܐ** *Īšō*.

(1) *Vice versâ*,—because **o** was pronounced like **u**, the words pronounced *šukōnō*, *šudōlō* were in later times written **ܐܘܪܐ**, **ܐܘܪܐ**, where the doubled **o** had no etymological foundation, since these words in their fundamental form are *šukkānā*, *šuddālā*, and belong to *šakken* “presented”, and *šaddel* “enticed”.

(2) The barbarous custom of pronouncing **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. **ܐܘܪܐ** *aβū*, **ܐܘܪܐ** *mēlākhāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *i* in the adverbial ending *āth*, from and along with *āyath* (§ 155 A). **و**, which appears as an initial letter without a full vowel only in **و** “and” (A *supra*), is sometimes treated within a word just like **و**. Thus from remote times there appear as alternative forms **ܐܝܘܬܗ** *haiwēthā* and **ܐܝܬܗ** *hayūthā* “animal”; **ܬܝܘܬܐ** and **ܬܝܬܐ** “joy” (§§ 40 D; 101; 145 F)<sup>(1)</sup>: forms with *ū* in these cases have become more usual; while other forms,—for instance, **ܐܠܐܬܐ** along with **ܐܠܐܬܐ (ܐܠܐܬܐ)** “weariness”, **ܐܝܢܐܝܬܐ** (East-Syrian) along with **ܐܝܢܐܝܬܐ** “that they may have room”—occur only in isolated cases.

E. A **و** after *ā*, and before another vowel, is pronounced by the East-Syrians like **ܐ**, thus **ܬܝܬܐ** “lives”, **ܐܝܬܐ** “at last”, like *hāē*, *hērāath*, &c.<sup>(2)</sup> (thus the converse of § 33 B). Perhaps old modes of writing, like **ܐܝܬܐ** for **ܐܝܬܐ** “spiritual”(pl.), are founded upon this. If the vowel succeeding **و**, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and **ܐ** is hardly perceptible. Whence come the interchangeable forms **ܐܝܬܐ** and **ܐܝܬܐ** “dead”; **ܐܝܬܐ** “remaining” and **ܐܝܬܐ** (§ 118); **ܐܝܬܐ** and **ܐܝܬܐ** “give me to drink” (§ 196) &c.: Thus old MSS. have **ܐܝܬܐ** for **ܐܝܬܐ** “truly” (§ 155 A).

F. In the same way *awu* and *a'u* are scarcely distinguishable by the ear. Accordingly we find, for example, **ܐܝܬܐ** or even **ܐܝܬܐ** for **ܐܝܬܐ** “they threw” (§ 176 E), **ܐܝܬܐ** or **ܐܝܬܐ** for **ܐܝܬܐ** “they struck him” (§ 192), &c. Similarly, **ܐܝܬܐ** as well as **ܐܝܬܐ** “matter”.

G. **و** serves in rare cases as a mark of a vowel and a consonant at one and the same time; e. g. in **ܐܝܬܐ** *nēvīyā* “prophet” (in which the conclusion must have a sound differing very little indeed from that in **ܐܝܬܐ** “come”, &c.); **ܐܝܬܐ** *šyūthā* “form”; and in the before-mentioned **ܐܝܬܐ** *ašqāyīn*. Similarly **ܐܝܬܐ** for **ܐܝܬܐ** *quryāyīn* “rustici” (to avoid the triple **و**).

H. The Greek *α*, *ω*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: **ܐܝܬܐ** *īdīōrēs*; **ܐܝܬܐ** *ξενία*,

(<sup>1</sup>) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of **ܐܝܬܐ** at least.

(<sup>2</sup>) Accordingly they like to put a small **ܐ** over such a **و**.

ܡܪܩܝܐܢ *Marqīān*, together with ܡܪܩܝܐܢ; ܕܝܐܬܝܬܐ *diathēthā* (along with ܕܝܐܬܝܬܐ); ܡܪܩܝܐܢ *marqīān* (and ܡܪܩܝܐܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aya*, <sup>• and ܐ as representing the 2nd and 3rd radical.</sup> or *awa*, *e.g.* *qām(a)* “stood”, like *qaṭal(a)* “killed”; *galāt* (Syriac *gēlāth*) “she revealed”, like *qaṭalat: ī* instead of *awī*, *e.g.* *qīm* “stood (part.)” for *qawīm*, &c.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

## 2. VOWELS.

2. Vowels.

### LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac <sup>Long vowels.</sup> however has closed syllables with long vowels, even in the middle of the word, *e.g.* ܡܪܩܝܐܢ “ye stood” (2. m. pl.), ܡܪܩܝܐܢ “ye raised”, and later formations like ܡܪܩܝܐܢ (first from *bērīkhēthā*) “*benedicta*”, ܡܪܩܝܐܢ “sit” (part.), ܡܪܩܝܐܢ “I awoke him”, &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away ܡܪܩܝܐܢ “eternities”, for ܡܪܩܝܐܢ, &c., and so too in the final syllables of ܡܪܩܝܐܢ for ܡܪܩܝܐܢ “she came”, (ܡܪܩܝܐܢ), &c. On the other hand they incline to lengthen short vowels in an open syllable, if these are exceptionally retained, and thus, *e.g.*, regularly write ܡܪܩܝܐܢ “she threw it (m.)” for ܡܪܩܝܐܢ.

*Rem.*—As they have ceased to notice that the <sup>•</sup>, which they perhaps write in ܡܪܩܝܐܢ but pronounce short, is a long vowel, they set down now and then <sup>•</sup> for short *a*, *e.g.* ܡܪܩܝܐܢ for ܡܪܩܝܐܢ “they teach” (part.).

§ 43. A. Short vowels in closed syllables remain; but in open <sup>Short vowels.</sup> syllables short vowels have, in Aramaic, at a very early stage passed mostly into *sh<sup>e</sup>va mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܡܪܩܝܐܢ *qēṭal* from *qaṭal* “killed”; ܡܪܩܝܐܢ from *dahav* (cf. ܡܪܩܝܐܢ) “gold”; ܡܪܩܝܐܢ from *mamlīkhīn*

“are kings” (sing. **ܡܡܠܚܝܢ**), &c. Then in Syriac even the *sh'va mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākḥā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in **ܪܒܒܝܐ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܪܒܝܐ** “interest”; **ܡܚܝܡ** (*mahḥem*) “heats”; **ܡܩܬܠܐ** (*quṭṭālā*) “murder”; and so even **ܥܝܠܐ** “asked”; **ܥܬܝܠܐ** “question” (for theoretical *ša'el*, *šu'ālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with **ܐ** as the initial letter of a syllable (§ 34), e. g. **ܡܠܐܝܟܐ** for **ܡܠܐܝܟܐ** “angel”; in the secondary forms **ܡܩܡܐ**, **ܡܩܡܐ** for **ܡܩܡܐ**, **ܡܩܡܐ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܩܬܠܐ**, **ܡܩܬܠܐ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܐܬܝܝܢܐ** “lead me” (§ 190), &c. So also is it in forms like **ܬܝܠܝܐ** “she revealed it” (§ 152), a recent formation from **ܬܝܠܝܐ** + **ܬܝܠܝܐ**. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus **ܕܐܝܠܐ** from *dahavā* “gold”; **ܕܐܝܠܐ** from *dakharā* “a male”; **ܡܠܝܬܐ** from *qatalath* “she killed”, &c.

E. So too, when the prefixes **ܕ** **ܠ** **ܐ** **ܐ** come before a vowel-less consonant, their vowel remains as an *a*<sup>(1)</sup>, thus **ܕܡܠܝܟܐ** from **ܡܠܝܟܐ** + **ܕ** “in a king”; **ܕܡܠܝܟܐ** “to a man”; **ܕܡܠܝܟܐ** “who killed”; **ܕܡܠܝܟܐ** “and took”. With the words mentioned in § 51, which may assume an **ܐ** as their commencement, the prefix **ܕ** is given as **ܕ**, and so with the other prefixes, thus **ܕܡܠܝܟܐ** “in the written bond”; **ܕܡܠܝܟܐ** “to the six”, &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: **ܕܡܠܝܟܐ** “et regis”,

(<sup>1</sup>) With **ܐ** and **ܠ**, *a* is the original vowel; perhaps **ܕ** has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of **ܐ**, which is shortened from *dī*.

from  $\text{ܡܚܠܐ} + ? + \text{ܐ}$ ;  $\text{ܡܚܠܐ}$  “and to him that is involved in murder”, from  $\text{ܡܠܐ} + ܕ + ? + ܐ + \text{ܐ}$ ;  $\text{ܡܠܐ}$  from  $\text{ܡܠܐ} + ? + ܕ + \text{ܐ}$ , &c. (but of course  $\text{ܡܚܠܐ}$ ,  $\text{ܡܠܐ}$ , &c.).

If the second consonant of such a word is an  $\text{ܠ}$ , then the prefix usually takes the vowel:  $\text{ܡܠܐ}$  “and a hundred” *wamā* from *wam’ā* =  $\text{ܡܠܐ} + ܐ$ ;  $\text{ܡܠܐ}$  “who wearied” *dalī* from *dalī*;  $\text{ܡܠܐ}$  “and put on thy shoes” *wasan* from *was’an*, &c. And yet, along with these are also found, through ignoring the  $\text{ܠ}$ , forms like  $\text{ܡܠܐ}$  “and demanded” *wēšēl* = *wē* + *šēl* (along with  $\text{ܡܠܐ}$ ); thus, in particular, we most frequently have  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ , and other forms from  $\text{ܡܠܐ}$  “to heal”.

When two such prefixes stand before initial  $\text{ܠ}$ , the  $\text{ܠ}$  is generally neglected, *e.g.*  $\text{ܡܠܐ}$  “and in whom or what?”, from  $\text{ܡܠܐ} + ܕ + \text{ܐ}$ ;  $\text{ܡܠܐ}$  “and to thy mother”;  $\text{ܡܠܐ}$  “to him who remembered us”;  $\text{ܡܠܐ}$  “et Deo”, &c.—More rarely with  $\text{ܠ}$ :  $\text{ܡܠܐ}$  “to him who neglected”, from  $\text{ܡܠܐ} + ? + ܕ + \text{ܐ}$ ;  $\text{ܡܠܐ}$  “he who is on the way”, &c. The same fluctuation is found with  $\text{ܠ}$ ,  $\text{ܠ}$ , from *ye*:  $\text{ܡܠܐ}$  “who or what is in hand”;  $\text{ܡܠܐ}$ , with  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ . (East-Syrian § 40 C);  $\text{ܡܠܐ}$ , &c.

*Rem.* The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An  $\text{ܠ}$ , originating according to § 40 C, yields with such a prefix the forms  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ , &c., *e.g.*  $\text{ܡܠܐ}$  or  $\text{ܡܠܐ}$  “and knew”, from  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$  (=  $\text{ܡܠܐ}$ ) +  $\text{ܐ}$ .

*Rem.* The Nestorians oddly give the vowel *a* to the prefixes before  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ , &c., “Judah, Jew”, thus  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ , &c.

#### SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

§ 44. The *ā* is retained with the East-Syrians, but has become *ō* with the West-Syrians. The former also set down  $\text{ܐ}$  for the most part to represent the Greek  $\alpha$ , particularly in an open syllable,—for which the West-Syrians prefer to keep  $\text{ܐ}$ .

Some of the most important vowel-changes. *ā*.

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ ,  $\text{ܡܠܐ}$ , &c., for  $\text{ܡܠܐ}$  “there”,  $\text{ܡܠܐ}$  “eight”,  $\text{ܡܠܐ}$  “spices”,  $\text{ܡܠܐ}$  “menstruans”; in

اوه = او “also”<sup>(1)</sup>; still more usual are **يهضلا** “temptation” (from **يهضلا** though somewhat different in signification [“test or trial” 2 Cor. 2. 9]); **يخضلا** as well as **يخضلا** “revelation”; **يخضلا** “vegetables” &c. (§ 74).

- a. § 45. *a* has frequently become *e*, e. g. **مهلا** “she killed”, from *qaṭalath* (cf. **مهلا** “he killed him”); **جهلا** “flesh”, from *basarā*, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; e. g. in **الجر** *alas* for **الجر** “afflicted” (§ 174 A); **مبلا** for **مبلا** “foundation”; **فدلا** for **فدلا** “cavern”; **ملا** for **ملا** “course, run”; and in several others that have a guttural for the middle letter.

A š, immediately followed by another consonant, sometimes occasions *e* instead of *a*: **لعنبت**, **لعنبت** instead of *aškah*, *maškah* “find” (§ 164); **ضعبلا** “texture”, contrasted with **مبلا** “course”; **مبلا** “feast” (but **مبلا** the same) overagainst **مبلا** “chastisement”; **لعبلا** “bed”, **لعبلا** “service”, contrasted with **لعبلا** “covering”, **لعبلا** “petition” (but **لعبلا** “narration”)<sup>(2)</sup>: notice farther **لعبلا**, **لعبلا**, **لعبلا** (§ 51). Similarly *s* in **جهلا** “behind”, from **جهلا** + **د**, where according to other analogies *ba* was to be expected.

- ē. § 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal *l*, as in **جلا** “well”; **نلا** or **نلا** “head”; **بارلا** “says” (§ 53): and sometimes it has been produced in other ways, as in **جارلا** “stone”, **جارلا**, **جارلا**, or **جلا**, “right, just” (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by *l*, or even not expressed at all (and in the same way the Greek *αι* and *ε* are dealt with: thus even **جارلا** *qērsā* = *καίρος*), while in a closed syllable **ـ** (or even **ـل**) is set down by preference: In later times **ـ** is more prevalent; e. g. the old form **نعلا**, becomes later **نفل** *nēfēšā* “refreshment, recovery”; and **حبللا** *λιμένα* “harbour” takes later the form **حضل**, &c.

(1) **مهلا** “Persians” is probably an intentional defacement of the other and still more usual form **مهلا**. The hostile nation was denoted by a word which means “pudenda”.

(2) **مبلا** “a pledge” is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This  $\bar{e}$  became to a large extent  $\bar{i}$  with the West-Syrians: They said **ܢܡܪ** *nīmar* “says”, **ܗܪܝܢܐ** *hērīnō* “*alius*”, **ܪܝܫܐ** *rīšō*, **ܟܝܫܐ** *kīfō*, **ܩܝܢܐ** *kīn*, &c. Yet they keep the  $\bar{e}$  in **ܬܝܥܝܠ** “eats”, **ܬܝܥܡܝܠܐ** “food”, **ܬܝܥܝܠܐ** “arrow”, &c.; and there are found still in isolated cases **ܬܝܥܝܠܐ** as well as **ܬܝܥܡܝܠܐ** as well as **ܬܝܥܡܝܠܐ** (Inf.) “to swear”, **ܬܝܥܝܠܐ** as well as **ܬܝܥܝܠܐ** “are lost” (2. m. pl.), &c. (§§ 174 A, 175 B). **ܝ**, **ܐ**—or the defective form of writing  $\bar{i}$ ,—are (even apart from etymology) in these cases almost invariably certain marks of an original  $\bar{e}$ . The style of writing of the East-Syrians separates  $\bar{e}$  with tolerable consistency from  $\bar{i}$  (<sup>1</sup>).

In the end of a word the West-Syrian transition from  $\bar{e}$  to  $\bar{i}$ , except in **ܝܠ** (= Hebr. **יָל**) appears only in Greek words in  $\eta$ , e. g. **ܝܝܠܩܐ** or even **ܝܝܠܩܐ** *διδάσκει* for **ܝܠܩܐ** of the East-Syrians. Otherwise  $\bar{e}$  remains here: **ܝܠܩܐ** “reveals”, **ܝܠܩܐ** “kings”, &c.

§ 47. The short  $\bar{e}$  seems to have been  $\bar{e}$  in the West, from ancient times; in the East it was pronounced sometimes as  $\bar{e}$ , sometimes as  $\bar{i}$ . This difference has no grammatical significance.

A short  $\bar{e}$  may often be lengthened in the concluding syllable through the (original) tone: thus **ܝܠܩܐ** “terrifies”, **ܝܠܩܐ** “I killed” (in which cases the second vowel is written by the East-Syrians with  $\bar{e}$ ) should perhaps be pronounced *dāhēl*, *qetlēth*: It is the same perhaps with the monosyllabic **ܝܠܩܐ** “suddenly” and **ܝܠܩܐ** “six”, for which **ܝܠܩܐ** and **ܝܠܩܐ** are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt **ܝܠܩܐ** “my son” (§ 146) has a long  $\bar{e}$ .

§ 48. The  $\bar{o}$  ( $\bar{ō}$ ) with the West-Syrians at an early date coincided  $\bar{o}$ ,  $\bar{u}$  with  $\bar{o}$  (**ܝܠܩܐ**,  $\bar{u}$ ). It has been retained only in the interjections **ܝܠܩܐ** and **ܝܠܩܐ** “oi” (for which others say **ܝܠܩܐ**). Thus we have otherwise **ܝܠܩܐ** *qōtūlō* for **ܝܠܩܐ** *qātōlā* “murder”; **ܝܠܩܐ** *šēlūthō* for **ܝܠܩܐ** *šēlōthā* “prayer”, &c. Moreover such an East-Syrian  $\bar{o}$  appears not seldom to be only the result of toning down an original  $\bar{u}$ , especially in the neighbourhood

(<sup>1</sup>) Now-a-days the East-Syrians pronounce  $\bar{e}$ ,—both in cases where it corresponds to the  $\bar{e}$  and in those where it corresponds to the  $\bar{i}$  of the West-Syrians,—for the most part very like  $\bar{i}$ , and yet in another way than the pointed  $\bar{e}$ .





*oculo* = *coram*) even in an open syllable **ܠܚܝܬܐ**, **ܠܚܝܬܐ** &c. *coram* *eo*; but only in the prepositional use; for example, otherwise, **ܠܚܝܬܐ** “to his eyes”.

**ܡܝܬܐ**, **ܡܝܬܐ** “their, my death”, **ܥܝܢܐ** “your eye”, &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like **ܡܠܟܝܬܐ** (from *malkaikā*), **ܡܠܟܝܬܐ** (from *malkainā*) “thy, our kings”, and in verbal forms like **ܥܝܢܐ** and **ܥܝܢܐ** (from *gēlaitā*, *gēlainā*) “thou didst reveal”, “we revealed”. In **ܥܝܢܐ** “is not”, from **ܐܝܢܐ**, the diphthong is of more recent origin. On the other hand we have simplification in **ܠܝܠܐ**, **ܠܝܠܐ** “cow”, from *taurēthā*, and in East-Syrian **ܠܝܠܐ**, **ܠܝܠܐ** *lēlyā*, *lēlyā*, West-Syrian **ܠܝܠܐ**, usually **ܠܝܠܐ** from *lailēyā* “night”. So too in **ܥܝܢܐ**, **ܥܝܢܐ** “egg” from *bai'ēthā*, pl. **ܥܝܢܐ**, **ܥܝܢܐ**.

B. The East-Syrians for the most part write **ܐܝܢܐ** for **ܐܝܢܐ**, and much more rarely **ܐܝܢܐ**. So also in cases where the *w* is virtually doubled, as in **ܐܝܢܐ** = **ܐܝܢܐ** “pointed out”; **ܐܝܢܐ** = **ܐܝܢܐ** “thou remainest”; **ܐܝܢܐ** = **ܐܝܢܐ** “windows”, &c. Thus too in **ܐܝܢܐ** = **ܐܝܢܐ** “Lords”, and other plurals of that kind; farther in cases like **ܐܝܢܐ** = **ܐܝܢܐ** “give ye him to drink”; **ܐܝܢܐ** = **ܐܝܢܐ** “they overthrew me” (§ 192).

Sometimes on the other hand they write **ܐܝܢܐ** for **ܐܝܢܐ**, *e. g.* **ܐܝܢܐ** for **ܐܝܢܐ** “barefooted”, and always in the Imperative **ܐܝܢܐ** = **ܐܝܢܐ** “kill him”.

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign **ܐܝܢܐ**, *e. g.* **ܐܝܢܐ** *malkau* “is king”, although the separate members are **ܐܝܢܐ** + **ܐܝܢܐ**. With them indeed **ܐܝܢܐ**, **ܐܝܢܐ** would have the sound *malkōu*.

#### LOSS OF VOWELS.

Loss of  
vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus **ܐܝܢܐ** from *lānā* “to us”; **ܐܝܢܐ** from *ā(n)tā* “thou”; **ܐܝܢܐ** from *qētāltā* “hast killed”, &c. (but **ܐܝܢܐ** *malkā* “king”, &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)<sup>(1)</sup>, and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants: **مُتَّح** *qétal* from *qétālū*; **مُتَّح**, **مُتَّح**, **مُتَّح**; **يُخْبِ** “they praised”, &c. (but we have the full sound in **يُخْبِ** *gēlau*, **يُخْبِ** *gallū* “revealed”, &c.).

(2) *ī* of the suffix of the 1<sup>st</sup> sing. after consonants, thus: **مَلِك** *mark* “my king” from *markī*; **مَلِك** “killed me”; **مَلِك**, **مَلِك** “revealed me”, &c. (but **مَلِك** “my kings”; and also the monosyllables **ك** “in me”, **ك** “to me”, in which no falling away was possible: So too **مَلِك**, **مَلِك** “I wholly”, “the whole of me” [“my totality”]).

(3) *ī* of the suffix of the 3<sup>rd</sup> sing. m. **ك** with the noun: **مَلِك** *markau* from *markauhī* “his kings”, and with the Verb in cases like **مَلِك**, **مَلِك**, **مَلِك**, no doubt from *gēlāihī* &c.

(4) *ī* of the 2<sup>nd</sup> fem. sing. in **ك** *at* from *a(n)tī* “thou” (f.); **مَلِك** *markékh* from *markékhī* (both with *é*?) **مَلِك**; **مَلِك**; **مَلِك**, &c.

(5) In the following special cases: in **ك** *qā* “from quiet” = “suddenly”, absolute state of **ك** from *šēlī* (like **ك**); in **ك** “when?” from *emmāthai*; **ك** “yesterday” from *ethmālē*; and the derived word **ك** “the day before yesterday”; lastly in the much maimed form **ك** (or **ك**) “last year”.

B. Even in very ancient MSS. the unpronounced **ك**’s are often wanting: a similar **ك** is more rarely omitted. Conversely **ك**, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts **ك** for **ك** “God” (Construct State); **ك** for **ك** “August”; **ك** for **ك** “spirit”. Occasionally it is

(1) Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3<sup>rd</sup> sing. fem. of the Perf. *e. g.* **ܡܠܚܕܐ** for **ܡܠܚܕܐ** “she killed”. Such an employment of **ܐ** in the 3<sup>rd</sup> pl. fem. Perf. has gradually come into full use with the West-Syrians; **ܩܬܠܐ** “they (f.) killed”, for the old **ܩܬܠܐ** retained by the East-Syrians (from original *qētālā*, not *qētālī*). The employment of **ܐ** in the 3<sup>rd</sup> sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; **ܬܡܠܝܬܐ**, **ܬܡܠܝܬܐ** “she kills”, &c., in order to distinguish it from the 2<sup>nd</sup> sing. masc., **ܬܡܠܝܬܐ**, **ܬܡܠܝܬܐ** “thou killest”: the Nestorians are completely unacquainted with the **ܐ** in this usage.

#### NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed. (Alaf prosthetic).

§ 51. An **ܐ** with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus **ܐܝܬܝܢ** in **ܐܝܬܝܢ** “six”, **ܐܝܬܝܢ** “sixty”, alongside of **ܐܝܬܝܢ**, **ܐܝܬܝܢ**; **ܐܝܬܝܢ** “a written bond” along with **ܐܝܬܝܢ**, and always **ܐܝܬܝܢ** “drank”; farther **ܐܝܬܝܢ** “already” sometimes for **ܐܝܬܝܢ**. Frequently so in Greek words with *σ*, *π*, like **ܐܝܬܝܢ** or **ܐܝܬܝܢ** *σπαρσία*, **ܐܝܬܝܢ** and **ܐܝܬܝܢ** *σπίρα*, &c.

The prefix, pretty frequently met with in ancient MSS. before **ܐ**, is probably to be pronounced **ܐ**; *e. g.* **ܐܝܬܝܢ** for **ܐܝܬܝܢ** “Beloved”; **ܐܝܬܝܢ** for **ܐܝܬܝܢ** “upper garment”; **ܐܝܬܝܢ** for **ܐܝܬܝܢ** <sup>(1)</sup> “firmament”; **ܐܝܬܝܢ** for **ܐܝܬܝܢ** “contented”, and many others. So too **ܐܝܬܝܢ** for **ܐܝܬܝܢ** “a meal”; **ܐܝܬܝܢ** for **ܐܝܬܝܢ** “ice”. In the frequently occurring **ܐܝܬܝܢ** the *u* of the rarer form **ܐܝܬܝܢ**, **ܐܝܬܝܢ** is brought to the front. The early adopted Persian word *rāzā* **ܐܝܬܝܢ**, more rarely **ܐܝܬܝܢ**, **ܐܝܬܝܢ** “a secret” seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

§ 52. A. The poets sometimes insert an *e* before **ܐ** after a word ending in a consonant, *e. g.* **ܐܝܬܝܢ** “is to them” *ith elhōn* (with three syllables) = **ܐܝܬܝܢ**. Auxiliary vowels.

(1) **ܐܝܬܝܢ** is measured as dissyllabic like **ܐܝܬܝܢ** in MOESINGER's Monumenta Syriaca II, 86 v. 152 *et passim*, but **ܐܝܬܝܢ**, **ܐܝܬܝܢ** as trissyllabic in Jacob of Sarûg, Thamar v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus **ܡܕܝܬܐ** = **ܡܕܝܬܐ** “sunrise”; **ܫܚܝܬܐ** = **ܫܚܝܬܐ** “fear”; **ܐܝܚܩܡܐ** = **ܐܝܚܩܡܐ** “you permit or remit”; **ܐܝܫܝܢܐ** = **ܐܝܫܝܢܐ** “thou fearest (f.)”; **ܝܪܝܬܐ** = **ܝܪܝܬܐ** “they buy”; also **ܡܝܚܝܬܐ** = **ܡܝܚܝܬܐ** “she swears”; **ܐܝܪܝܬܐ** = **ܐܝܪܝܬܐ** “quaking”; and **ܝܪܝܬܐ** (= **ܝܪܝܬܐ** v. *infra* C) “question”. Particularly does this occur when one of the letters is a liquid or **ܠ** **ܠ** **ܠ** **ܠ**; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *mehagyānā* “the accentuator”, serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhētānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus **ܐܝܪܝܬܐ** or **ܐܝܪܝܬܐ** = **ܐܝܪܝܬܐ** “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in **ܡܝܪܝܬܐ** = **ܡܝܪܝܬܐ** from *qalqaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from **ܡܝܪܝܬܐ** “scorpion”, has come the West-Syrian **ܡܝܪܝܬܐ** and then the East-Syrian **ܡܝܪܝܬܐ**.

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākḥā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

#### INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An **ܐ** originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Influence  
of the con-  
sonants  
upon the  
vowels.  
Or **ܐ**.

Thus **רִשָּׁא** from **רִשָּׁא** “head”; **בֹּאֵר** “says”; **נֹאכֵר** “eats”; **אֵינִי** “I say”; **זָבֵר** “wolf”, from **זָבֵר**; **בְּאֵר** “a well” (also written **בֵּאֵר** § 46), and so forth.

On the other hand the **l** becomes **ā** in **בְּלֵר** “small cattle”, through the influence of the neighbouring gutturals from **בְּלֵר**; **בְּחֵר** “battlements” from **בְּחֵר**; **בְּחֵר** “a certain thorny shrub” from **בְּחֵר**; and similarly **בְּסֵר** “bosom” from **בְּסֵר** for original **בְּסֵר**.

In the end of the word we have **ל** from **na'**. In other cases **ל** is retained here according to the analogy of corresponding forms ending in other gutturals, *e. g.* **לֹמֵל** “unclean” (§ 100); **לֹמֵל** “polluted”; **לֵיִל** “consoled” (§ 172), &c.

§ 54. **א ו ע** and **י** as final radicals, especially when they close the syllable, transform an **ě** into an **ā**; thus, **יָדַעַ** “knows” (compared with **יָדַעַ** “sits”); **קָרַבַ** “sacrificed”, compared with **קָרַבַ**; **בָּרַחַ** “arose”, for *nēveh*; **בָּרַחַ** “leads”, for *nedabber*; **וַעֲשִׂינוּ** “we made known”; **בָּרַחַ** “you arose”; **בָּרַחַ** “a bird”; **בָּרַחַ** “you led”, &c. (§ 170).

Of the other  
gutturals  
and of *r*.

In rare cases the transformation of an **o** into **a**, before these final consonants, has been retained from very remote times, as for instance in **פָּתַחַ** “opens”; compare on the other hand **פָּחַחַ** “slaughters”, &c. (§ 170). In certain cases they have the effect even of transforming a following **e** (or **o**?) into **a** (v. § 169).—On the exchange of **a** and **e** in words which have middle gutturals v. § 45.

On the shading off of an **a** into **e** through the influence of a sibilant, v. § 45; and of a **u** into **o**, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

### 3. STRONGER ALTERATIONS.

3. Stronger  
alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: *e. g.* **מְהִיבֵנִי** (from **מְהִיבֵנִי**) from *qātlin a(n)tōn*; **מְהִיבֵנִי** from **מְהִיבֵנִי**; **בְּרִכְתְּךָ** “*benedicta tu*”, from **בְּרִכְתְּךָ**; **מְהִיבֵנִי** from **מְהִיבֵנִי** (§ 64 A), &c. Blendings with **אֲנִי** appear in still other situations, *e. g.* **אֲנִי דַּהֲוָת** *dahvat* “thou art gold”;

ܐܢܝ ܐܝܬܝܢ *“ubi es?”*; ܐܢܝ ܒܪ ܒܪܝܐ *bar bārōyat* “thou art the son of the Creator”; ܐܢܝ ܕܗܝܝܬ *dēhayyēt* “vitae es”, &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

## 4. Tone.

## 4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites <sup>(1)</sup>, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, e. g. ܐܙܝܠ *ōzēl*, ܩܬܠܬ *qeṭlāt*, ܢܝܕܩܝܬ *nezdaqēf*, ܝܐܘܡܝܢ *yaumīn*, ܝܥܫܘܬ *Ješūʿ*, and so also in endings with a diphthong, e. g. ܐܬܐܘ *etāu*, ܬܠܡܝܕܐܘ *talmīdāu*, ܫܒܩܐܘ *šabqāu*, ܐܒܢܐܘ *ebnēu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étō*, ܢܝܬܐ *nītē*, ܫܒܐ *šōbē*, ܢܗܘܐ *nēhwē*, ܐܡܐ *āmō*, ܡܠܐ *mēlē*, ܫܫܐ *sófrē*, ܗܢܐ *hōnō* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

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<sup>(1)</sup> I am indebted to my friend GUIDI, following the communications made by P. CARDAHI, for the data on the accentuation of the Maronites.

## PART SECOND.

# MORPHOLOGY.

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§ 57. The large majority of all Semitic words, as is well known, <sup>Strong and</sup> are derived from roots which for the most part have three, but occasion- <sup>weak roots.</sup> ally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is  $\circ$  or  $\smile$  (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae*  $\circ$  or  $\smile$  (פּ, פֿ) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae*  $\circ$  or  $\smile$  (עֵ, עִ) [Ayin Waw, Ayin Yod], and *tertiæ*  $\smile$  and *mediae geminatae* (עֵעֵ) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which  $\{$  is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice.



Variation  
of weak  
roots

§ 58. *Weak roots* vary a good deal in their weak letters. Thus **חמם, חום, חמי, יחם** (to which is added another secondary form **חמת**) are essentially modifications only of the same fundamental root, which means “hot”. In particular, roots **עו** and **עע** are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to **פדר** “to err” (Perf. **פַּרַּ**, Impf. **יַפְּרַ**) is **פַּרְמָא**, as if from **פור**; and along with the frequently occurring **חנן** “to pity” **חון** is found (Perf. **חַנַּ**, Impf. **יַחַנַּ**), and with **כפר** “to bend”, **כור**, &c.

Roots *med.*  
*gem.*

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from **גז** “to shear” **אַגְגַּז** *aggez* (answering to **אַמְלַא**); **אַגְגַּז** *eggoz* (= **אַמְלַא**); **אַנְגְּזִין** *negzūn*, properly *neggēzūn* (= **אַנְמְלַא**); **אַתְבַּח** “you (fem. pl.) love” (= **אַתְחַבַּח** from **חבב**); **אַסְפַּל** “boiler” (from **חמם** “to warm”; **אַסְפַּל**, **אַסְפַּלְלָא**, **אַסְפַּלְלָא** “entrance”, &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus **אַסְתַּל** “needle” (not **אַסְתַּל**); **אַסְתַּל** or **אַסְתַּל** (East-Syrian) “shield”; **אַסְתַּל** “a booth” (*mētallā*, properly *mētallēthā*), pl. **אַסְתַּל** (*mētallē*); **אַסְתַּל** “sieve”; **אַסְתַּל** “a cave”; and **אַסְתַּל**, **אַסְתַּלְלָא**, &c., mostly used adverbially, “completion” (**חמם**), “continually”.

Two *l*’s stand beside each other like two different consonants<sup>(1)</sup> in **אַסְתַּל** “speech”; **אַסְתַּל** “cover, shelter” (§ 46); and the quadriliteral form **אַסְתַּל** “face”. In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form **אַסְתַּל**, &c. “to lament”<sup>(2)</sup>. The following appear to be later formations: **אַסְתַּל** “mockery”, from **אַסְתַּל** (**הלל**); and from **אַסְתַּל**, **אַסְתַּל** “a prayer”. Thus, farther, regularly in the Ethpeel **אַסְתַּל** “was shorn” (as compared with **אַסְתַּל** “shore”).

<sup>(1)</sup> **אַסְתַּל**, formed in this way Judges 3, 22 “a part of the abdomen” is pronounced *marqā*, but others read **אַסְתַּל**.

<sup>(2)</sup> **אַסְתַּל** “to finish” is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* **ܫܬܠ** “pardoned”; **ܫܬܠ** “favour”, &c., as well as when the first of the two is itself doubled, *e. g.* **ܐܬܬܝܒ** *ethhannan* “begged for pardon”.

§ 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadrilateral forms, *e. g.* **ܡܚܝܒ** “to enslave”, properly a causative form from **ܡܚܝܒ**; **ܡܚܝܒ** “to estrange”, “to alienate”, from **ܡܚܝܒ** “strange”, from **ܡܚܝܒ**, &c.

Quadrilateral roots.

§ 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations.

Nouns and verbs.

§ 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or the *Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus **ܐܝܬܝܢ** “woe!” is a mere exclamation of pain, and **ܐܝܬܝܢ** “fy!” one of detestation; but **ܐܝܬܝܢ** “woe to the man!” or **ܐܝܬܝܢ** “fy upon the man!” is already a grammatical association of words, and **ܐܝܬܝܢ** “the woe” is a regular noun.<sup>(1)</sup>

Interjections

(1) This subject might be treated at great length.

Such Interjections are **اِه** (§ 9), **اِه** "O!" **اِه**, **اِه** "O!"; **اِه** "Ah!"; **اِه** "Ho! Ho!" (in mockery), &c. Also the demonstrative form **اِه** "Here!" "Lo!", which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

Nouns.

## I. NOUNS.

Pronouns.

### 1. PRONOUNS.<sup>(1)</sup>

Personal  
Pronouns.  
Subject-  
Forms.

#### PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

		<i>Separate Forms.</i>	<i>Enclitic Forms.</i>
<i>Singular.</i>	1. pers. "I"	<b>اِه</b> ( <b>اِه</b> )	<b>اِه</b> ( <b>اِه</b> ), <b>اِه</b>
	2. pers. "Thou" { m. <b>اِه</b> f. <b>اِه</b>		<b>اِه</b> <b>اِه</b>
	3. pers. { m. "He" <b>اِه</b> f. "She" <b>اِه</b>		<b>اِه</b> , <b>اِه</b> (§ 38) <b>اِه</b>
<i>Plural</i>	1. pers. "We"	<b>اِه</b> , <b>اِه</b>	<b>اِه</b>
	2. pers. "You" { m. <b>اِه</b> f. <b>اِه</b>		<b>اِه</b> <b>اِه</b>
	3. pers. "They" { m. <b>اِه</b> f. <b>اِه</b>		<b>اِه</b> <b>اِه</b>

On **اِه** "he is", **اِه** "she is" v. § 38.

*Rem.* The form **اِه**,—(originally *anahnán*, but in our literature certainly no longer of three syllables, indeed seldom having two as *anahnán*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for **اِه**, **اِه**),—is found only in old manuscripts.

**اِه**, **اِه**, besides representing enclitic Subject-forms or Copula-forms (§ 311 sq.), represent also for the 3<sup>rd</sup> pers. pl. the Object, which is ex-

(<sup>1</sup>) Notice the points (§ 6), which with many of these words are set down almost without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1<sup>st</sup> and 2<sup>nd</sup> pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *n*, while the second

Enclitic forms with participles and adjectives.

[the pronoun] loses its *h* or *a(n)*. In the 2<sup>nd</sup> pers. singular, the first portion always loses a short vowel before the final consonant. Thus with **مُتِلِّ** “killing” (f. **مُتِلِّلًا** &c.); **يُزِيلُ** “revealing”; **يُحِبُّ** “beautiful”; **يُجَلِّ** “clean”:—Sing. 1. m. **أَنَا مُتِلِّ** or **مُتِلِّلًا** “I kill”; **أَنَا يُزِيلُ**, **يُجَلِّ** “I reveal”; **أَنَا يُحِبُّ** “I am beautiful”; **أَنَا يُجَلِّ** “I am clean”.

1. f. **أَنْتِ مُتِلِّلَةٌ**; **أَنْتِ يُزِيلِينَ**; **أَنْتِ يُحِبُّنَا**; **أَنْتِ يُجَلِّينَا**.

2. m. **مُتِلِّلَةً**; **يُزِيلَةً**; **يُحِبُّنَا**; **يُجَلِّنَا**; or without coalescing: **مُتِلِّلًا**; **يُزِيلًا**; **يُحِبُّنَا**; **يُجَلِّنَا**.

2. f. **مُتِلِّلَةً**; **يُزِيلَةً**; **يُحِبُّنَا**; **يُجَلِّنَا** or separately **مُتِلِّلًا**; **يُزِيلًا**; **يُحِبُّنَا**; **يُجَلِّنَا**.

Plural 1. m. **مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا**; or written separately, though pronounced in exactly the same way: **مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا**.

1. f. **أَنْتِ مُتِلِّلِينَ**; **أَنْتِ يُزِيلِينَ**; **أَنْتِ يُحِبُّنَا**; **أَنْتِ يُجَلِّنَا** (say *qāt-lānan*, &c.).<sup>(1)</sup>

2. m. **مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا**; or written separately, though spoken in the same way:—**مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا**.

2. f. **مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا** or written separately, **مُتِلِّلِينَ**; **يُزِيلِينَ**; **يُحِبُّنَا**; **يُجَلِّنَا**.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets<sup>(3)</sup> as an enclitic form of the 1<sup>st</sup> sing., and in fact this is often

(1) For the feminine form the masculine form **مُتِلِّلِينَ**, &c. sometimes appears.

(2) When the participle or adjective ends in **لَـ**, the 2<sup>nd</sup> fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of M<sup>t</sup> Izlā, of the year 571 (Rendic. della Accad. dei Lincei 1898, 43, 10); **أَنَا** *i. e.* **أَنَا** “I beseech”. Ebedjesu substitutes for it the usual **أَنَا**.

written ب, through confusion between it and the object-suffix: *Masc.* after ل: فُجِلَ = فُجِلَ اِلَ "I call"; جُهِدَ "I acknowledge", هُتِمَ "I point out", &c.<sup>(1)</sup>: *Fem.* جُهِدَ = جُهِدَ اِلَ "I pass over"; اُصِيبَ "I say"; صُهِدَ "I am alarmed", حُضِيَ "I wish", مُضِيبَ "I am forsaken".

Possessive  
suffixes.

§ 65. (b) *Suffixed personal pronouns.*

*Possessive suffixes.*

Singular.	1. pers.	ا ( § 50 A) "my"		
		and after vowels ي "thy"		
	2. pers.	m. اِيْ	"	فِي "thy"
		f. اِيْ	"	فِي "thy"
	3. pers.	m. هِيْ	"	اِيْ "his"
		f. هِيْ	"	اِيْ "her"
Plural.	1. pers.	اِيْ	"	اِيْ "our"
	2. pers.	m. اِيْ	"your"	
		f. اِيْ	"your"	
	3. pers.	m. هِيْ	"their"	
		f. هِيْ	"their"	

Object  
suffixes.

§ 66.

*Object suffixes.*

Singular.	1. pers.	اِيْ and after vowels ا "me"		
		ي "thee"		
	2. pers.	m. اِيْ	"	فِي "thee"
		f. اِيْ	"	فِي "thee"
	3. pers.	m. هِيْ	"	اِيْ, اِيْ, and اِيْ (§ 50 A) "him"
		f. هِيْ	"	اِيْ "her"
Plural.	1. pers.	اِيْ	"	اِيْ "us"
	2. pers.	m. اِيْ	"you"	
		f. اِيْ	"you"	
	3. pers.	m.	The enclitics اِيْ, اِيْ serve instead of suffixes for the	
		f.	3 <sup>rd</sup> pers. pl. (§ 63).	

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 *sqq.*

(<sup>1</sup>) Masculine forms from strong roots are very rare.

# DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; “this”: masc. **هَـ**, **هَـ**—fem. **هَـ**: Demonstrative pronouns  
Plural **هَـ** (m. and f.).

*Rem.* A rarer secondary form from **هَـ** is **هَـ**.

We get **هَـ** with **هَـ** (§ 38). For **هَـ** comes a **هَـ** before **هَـ**, thus **هَـ هَـ** *hādāi (hōdōi)*.

(b) *For what is more distant*; “that”: masc. **هَـ**; fem. **هَـ**; Plural masc. **هَـ**, fem. **هَـ**.

*Rem. 1.* **هَـ**, **هَـ**, “*illi, illae*” must not be too closely associated with **هَـ** “*hic*”, merely because of a casual similarity of sound. The forms for “this” are compounded out of *den, dēnā, dē, illēn* with *hā* (§ 62); those for “that”, out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

*Rem. 2.* Only in very old writings there appear in isolated instances the farther forms **هَـ** “*illi*”, **هَـ** “*illae*”, and **هَـ** “*illi*” (a fem. form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, hālēkh; hānōkh*. Very rarely indeed there appears also **هَـ** = **هَـ** “*hi, hae*”.

# INTERROGATIVE PRONOUNS.

§ 68. **هَـ** “who?”. **هَـ**, **هَـ**, **هَـ** “what?”.

With **هَـ**, **هَـ**, **هَـ** “who?, who is?”. **هَـ** “what is?”. Rarely **هَـ** for **هَـ** (§ 44). Interrogative pronouns.

**هَـ** “which?” or “what?” *m.*; **هَـ** “which?” *f.*; Pl. **هَـ** “which?”.

*Rem. 1.* **هَـ**, **هَـ**, **هَـ**, **هَـ** have sprung from *mā + den, dēnā*; **هَـ**, **هَـ**, **هَـ** from the interrogative *ai* with *dēnā, dā, illēn*.

*Rem. 2.* **هَـ**, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

# THE RELATIVE PRONOUN.

§ 69. The relative pronoun is **هَـ**, **هَـ** (§ 43 E), which has a very wide range of use. The older form *dī* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition **هَـ**. The relative pronoun.

and the possessive suffixes (§ 65); **ܐܝܬܝ** “my”; **ܐܝܬܝܟܝ** “thy” *m.*; **ܐܝܬܝܟܝܬܝ** “thy” *f.*; **ܐܝܬܝܗܝ** “his”; **ܐܝܬܝܗܝܬܝ** “her”—**ܐܝܬܝܢ** “our”; **ܐܝܬܝܢܝܬܝ** “your” *m.*; **ܐܝܬܝܢܝܬܝܬܝ** “your” *f.*; **ܐܝܬܝܗܘܢ** “their” *m.*, **ܐܝܬܝܗܘܢܝܬܝ** “their” *f.*

2. *Nouns in the stricter sense.*

(Substantives and adjectives.)

A. *Gender, Number, State.*

General statement: Paradigm of the simplest forms.

## 2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

### A. GENDER, NUMBER, STATE.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural <sup>(1)</sup>, and three *states*, Absolute, Construct, and Emphatic. The *Emphatic State* is formed by appending an *ā* (originally *hā*?) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The Emphatic state is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the Emphatic state, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the Emphatic state (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the Construct state, but has become *ā* in the Absolute state. The plural-ending for Masculines in the Absolute state

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(<sup>1</sup>) Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *in*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *āth*.

We give at this point, as an example of the most usual formations, the Adjective **كَب** “wicked”.

Singular.			Plural.		
St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
m. <b>كَب</b>	<b>كَبِ</b>	<b>كَبًا</b>	<b>كَبَق</b>	<b>كَبِب</b>	<b>كَبِبًا</b>
f. <b>كَبَا</b>	<b>كَبِيَا</b>	<b>كَبِيَا</b>	<b>كَبَف</b>	<b>كَبِفَا</b>	<b>كَبِفَا</b>

*Rem.* Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On **كَبِيَا** and **كَبِيَا** v. § 23 E.

§ 71. Certain words insert a *y* (or *i*, v. § 40 C) before the feminine ending:—

Insertion of  
ـ before the  
feminine  
ending.

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*): e.g. from **مُؤَلِّج** “murdering”, the feminine sing. abs. state is **مُؤَلِّجَا**, the constr. state **مُؤَلِّجِيَا**, the emphatic state **مُؤَلِّجِيَا**; the feminine plural abs. state **مُؤَلِّجِيَا**, the constr. state **مُؤَلِّجِيَا**, the emph. state **مُؤَلِّجِيَا**. So from **مُؤَلِّجَا** *regulus*, we have the feminine **مُؤَلِّجِيَا**, &c. This analogy is followed in such old borrowed words as **مُؤَلِّجِيَا** *τεχνίτης*, and **مُؤَلِّجِيَا** *πρωχῆ*, pl. **مُؤَلِّجِيَا**, **مُؤَلِّجِيَا** (but emphatic state fem. **مُؤَلِّجِيَا**).—*Exceptions*, **مُؤَلِّجِيَا** fem. from **مُؤَلِّجَا** “related”, and **مُؤَلِّجِيَا** fem. from **مُؤَلِّجَا** *secundus*.

(2) Next, the adjective **رَحَفَا** “little” in all its forms (fem.), except in the emphatic state sing.: **رَحَفَا**, **رَحَفِيَا** (but **رَحَفِيَا**);—**رَحَفِيَا**, **رَحَفِيَا** (?), **رَحَفِيَا**.

(3) Probably it is the same with Nomina agentis of the form **مُؤَلِّجَا**. For the singular we have **مُؤَلِّجَا** “rebellious”, and the analogously-treated, although Greek, word **مُؤَلِّجَا** *ἀσώτη*; for the plural of the absolute state, only **مُؤَلِّجِيَا**. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur **مُؤَلِّجِيَا** “destroying”; **مُؤَلِّجِيَا** “transitory things”; **مُؤَلِّجِيَا** “murderous”, &c. Forms like **مُؤَلِّجِيَا** “mortal” &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in **مُؤَلِّجَا** (**مُؤَلِّجِيَا** “yard [court]”, pl. **مُؤَلِّجِيَا**) ـ is inserted, as also in the case of a number of other substantives, which before the feminine ending have



a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus **مِرْهَبٌ** “bundle”, pl. **مِرْهَبَاتٌ**; **حَفِيظٌ** “tunic”, pl. **حَفِيظَاتٌ**; **مَفْئِذٌ**; **مَفْئِذَاتٌ**; **مَوْفٍ** (مَوْفٍ) “place”; pl. **مَوْفَاتٌ**; **ذَوْدٌ**; **ذَوْدَاتٌ**; **ذَوْدٌ** “tail”; pl. **ذَوْدَاتٌ**, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, e. g. **مِضْلٌ** “knife”; pl. **مِضْلَاتٌ** and **مِضْلَانٌ** (as well as **مِضْلَانٌ**).

Pl. emph.  
st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending **اِيَّ** is still shown in the short words **بَنِي** “sons”; **سِنِي** “years”; **زِنِي** “kinds”; **لَبَنِي** “breasts”; **يَدَيْنِي** (= **يَدَيْنِي** § 40 C) as well as **يَدَيْنِي** “hands”; **إِفْتِنِي** “curtain” (= **إِفْتِنِي** “face”). For all these words v. § 146.

*Aiyā* appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.), with the emphatic ending: **مَعْلٌ** “hard” (Emph. st. **مَعْلَانٌ**); **مَعْلَانٌ** (st. abs. **مَعْلَانٌ**) “fool”, **مَعْلَانٌ**; **مَعْلَانٌ** “lamed”, **مَعْلَانٌ**, &c.

So with the substantives **كَيْدٌ** “kid”, **كَيْدَانٌ**; **مَيْسَلٌ** “a talent (weight)”, **مَيْسَلَانٌ**; **قَيْسَلٌ**; **مَيْسَلَانٌ** “reed”, **مَيْسَلَانٌ**; **قَيْسَلَانٌ**; **مَيْسَلَانٌ** “bowels”, **مَيْسَلَانٌ**; and so with the *Plur. tantum* **مَيْسَلَانٌ** “water” (and **مَيْسَلَانٌ**, **مَيْسَلَانٌ** “heaven” § 146); farther **مَيْسَلَانٌ** “young (of animal)”, **مَيْسَلَانٌ** (later formation **مَيْسَلَانٌ** § 79 A); **مَيْسَلَانٌ** “image”, **مَيْسَلَانٌ** “price” (later formation **مَيْسَلَانٌ** “images”).—But not with the abstract nouns—**زَيْدٌ** “a rent”, **زَيْدَانٌ** (as against **زَيْدَانٌ** “one who is torn”, **زَيْدَانٌ**); **جَيْدٌ** “cold”, **جَيْدَانٌ**.

Abs. and  
constr.  
states (cor-  
respond-  
ing).

§ 73. In the absolute state of the plural, such substantives have *īm*, so far as they appear in it at all: **مَيْسَلَانٌ**; **مَيْسَلَانٌ**; **مَيْسَلَانٌ**. Thus too the pronunciation of the very rare word **مَيْسَلَانٌ** must be *šēmīn* and not *šēmēn*. But the Adjectives have *ēn*: **مَيْسَلَانٌ**; **مَيْسَلَانٌ** (from **مَيْسَلَانٌ** and from **مَيْسَلَانٌ**) &c.

In the construct state of the plural, such Substantives have *ai*: **مَيْسَلَانٌ**; **مَيْسَلَانٌ**; **مَيْسَلَانٌ**; but the Adjectives, *yai*: **مَيْسَلَانٌ**; **مَيْسَلَانٌ** “herds-men”; **مَيْسَلَانٌ**; **مَيْسَلَانٌ** “pointing out”, &c. (cf. with this section § 145 K *infra*).

Plur. from  
enlarged  
forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

إِخْل “fruit”; إِخْتَل (أَحْطَل § 21 D), seldom إِخْل.<sup>(1)</sup>

مَقْمَل φάρμακον; مَقْمَل (مَقْمَل § 21 D).

جَمْعَل “fragrance”; جَمْعَل (also جَمْعَل § 44) and جَمْعَل.

زَمْل “scent”; زَمْل.

جَمْل “frankincense”; جَمْل and جَمْل.<sup>(2)</sup>

مَعْل “salve”; مَعْل.

نَمْل “wine”; نَمْل (also نَمْل § 44).<sup>(3)</sup>

رَمْل “colour”; رَمْل, usually رَمْل.

زَمْل “dyed stuff”; زَمْل and زَمْل.

جَمْل “wool”; جَمْل “woollen stuffs”.

جَمْل “flesh”; جَمْل, together with جَمْل.<sup>(4)</sup>

رَمْل “race” (γένος); رَمْل, also with رَمْل.

مَعْل “foliage”; مَعْل.

مَعْل “ruler”; مَعْل and مَعْل. From that form (مَعْل) the singular مَعْل has been derived anew.

مَقْمَل “priest”; مَقْمَل, usually مَقْمَل.

إِخْل “teacher”; إِخْل (very rarely indeed a sing. from it occurs إِخْل);

زَمْل “magnates” (v. § 146).<sup>(5)</sup>

§ 75. *Feminine substantives in* مَعْل *have* مَعْل *in the absolute state* <sup>Fem. in</sup> <sup>ithā.</sup> of the singular (§ 26 C). Thus مَعْل “garment”, مَعْل; مَعْل “journey”, مَعْل; مَعْل “beam”, مَعْل; مَعْل “usury”, مَعْل. In the construct state مَعْل: مَعْل “narration”, مَعْل. But in adjectives, e. g. مَعْل.

(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state is إِحْتَل: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular جَمْل is “tar”.

(3) Thus the *Plurale tantum* مَعْل “spices” clearly belongs to a sing. مَعْل; and so مَعْل “herbs”, and مَعْل “seeds, plants” must be plurals of مَعْل and مَعْل (also a pl. مَعْل). The singular of مَعْل “a certain wedding dainty” is probably مَعْل.

(4) مَعْل “fleshy layers”, “membranes” is not however a plural from مَعْل, since it is feminine. The singular would probably be مَعْل.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

“*pura*”, the absolute state is **مِل**, the construct, **مِلِي**. In the plural all have the consonantal *y*: **مِلِي**, **مِلِي**, **مِلِي**, &c.

*Fem.in ūthā.*

§ 76. A. Words in **مِل** (purely feminine abstract nouns) have **مِل** in the absolute state of the singular (§ 26 C), and **مِل** in the construct state, while in the plural they have for states abs., constr., emph.—**مِل**, **مِل**, **مِل**. Thus for instance, **مِل** “kingdom”, **مِل**, **مِل**; and in plural **مِل**, **مِل**, **مِل**.—**مِل** “a request”, **مِل**, **مِل**; plural, **مِل**, &c.—**مِل** “chastisement”; **مِل**, &c.

From **مِل** “healing”, there is formed (from an old ground-form **مِل**) or (§ 40 C) **مِل**. Even from **مِل** “half”, **مِل** “testimony”, **مِل** “inheritance”, the plural is **مِل**, **مِل**, **مِل**: still there is also found, conformably to the original formation, **مِل**, **مِل**.

From **مِل** “manliness” comes the plural **مِل** “wonders”.

B. Notice specially besides: **مِل** “image” (**مِل**, **مِل**); pl. **مِل** (**مِل**). **مِل** “thing” (**مِل**, **مِل**); pl. **مِل** (**مِل**). **مِل** “animal” and **مِل** “joy” (for and with **مِل**<sup>(1)</sup>, **مِل** § 40 D) form regularly **مِل**, **مِل**, **مِل**; Plural being, of course, **مِل**, **مِل**.

*Fem.in ōthā.*

§ 77. *Feminines in ōthā*<sup>(2)</sup>: **مِل** “prayer”, constr. state, **مِل**,—pl. **مِل**, **مِل**. So **مِل** “thigh”, **مِل**, **مِل**; **مِل** “sawdust”. On the other hand **مِل** “stroke”, abs. st. **مِل**: in plural **مِل**, **مِل** (without *a* before *o*).

*Fem.in āthā.*

§ 78. *Feminine forms in āthā*<sup>(3)</sup> (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: **مِل** “thumb”, **مِل**; **مِل** “portion”, **مِل**, **مِل**, &c. Similarly **مِل** (for **مِل**) from **مِل** “a hundred”. Some of these words in *āthā* form the plural

(1) But of course the Abstract Noun **مِل** = **مِل** “liveliness”, which is formed by **مِل** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **مِل** = **مِل** “animal”—has **مِل** in the Abs. st. and **مِل** in the Constr. st.

(2) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(3) **مِل**, pl. **مِل**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **l** belonged to the stem and they were masculine: thus **حجلا** “seeking for”, **حجلا**; **للا** “dirt” (for **للا** § 33 A), **للا**.

**معهلا** “oath” (Abs. st. **معهلا**, constr. st. **معهلا**) remains unaltered in the plural, **معهلا**; or from a secondary form **معهلا**, it forms **معهلا**.

**للا** “sister”,—plural, **للا** v. § 146.

§ 79. A. A number of masculine substantives in **l** form their plural **Pl. in wātha** in **للا**, instead of following § 72. <sup>(1)</sup>

Thus in particular:

**للا** “manger”, **للا** <sup>(2)</sup> (§ 34); **للا** “lion”, **للا** (§ 146); **كحلا** “pipe”, **كحلا**; **كحلا** “breast”, **كحلا** (and **كحلا**); **كحلا** “serpent”, **كحلا**; **كحلا** “crane”, **كحلا**; **كحلا** “throne”, **كحلا**; **كحلا** “heap”, **كحلا**; **كحلا** (for **كحلا** § 49 A) “night”, **كحلا**; **كحلا** “bowels”, **كحلا**, generally **كحلا** (§ 72); **كحلا** “rent”, **كحلا** (as well as **كحلا**); **كحلا** “extracting-fork”, **كحلا**; **كحلا** “horse”, **كحلا** <sup>(3)</sup>; the compound **كحلا** “pillow” (§ 141), with the irregular plural, **كحلا** <sup>(4)</sup>; and the substantive participles: **كحلا** “shepherd”, **كحلا**; **كحلا** “physician”, **كحلا**; **كحلا** “Lord”, **كحلا** (§ 146); **كحلا** “cup-bearer”, **كحلا**.

So also the feminine **كحلا** “sheep”, **كحلا**; and **كحلا** “mill”, **كحلا** with **كحلا**.

Farther **كحلا** from **كحلا** “a mule”, for which others give **كحلا** (not so well authenticated). <sup>(5)</sup>

Besides, it is common with Greek words,—particularly feminines: **كحلا** **μῶδιος**, **كحلا**; **كحلا** **πλατεῖα**, **كحلا**; **كحلا** **γωνία**, **كحلا**, and many others. Also with other terminations: **كحلا** **κῶλον**, **كحلا**; **كحلا** **στάδιον**, **كحلا**; **كحلا** **μηχανή**, **كحلا**, and many others.

<sup>(1)</sup> I adduce those only which are well attested.

<sup>(2)</sup> So the later formation **كحلا** for **كحلا** (§ 72), where the short **u** is treated as long.

<sup>(3)</sup> A late formation is **كحلا**.

<sup>(4)</sup> This form appears to be the only correct one.

<sup>(5)</sup> Later formation,—**كحلا**. Along with it there is found (from the rare **كحلا**) the fem. **كحلا**, plural **كحلا**.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from **مَدْبِل**, **قَدْبِل** (§ 72).

The peculiar **اَلْبِل** “pot-stand, hearth”, properly a plural-form, forms a new plural, **اَلْبِلِ**: a secondary form is **اَلْبِل**.

B. In addition the following words, not ending in *yā*, form plurals in **اَلْبِل**:—

(1) Masculines, taking <sup>ⲥ</sup> before the **و**: **اَلْبِل** “place, **اَلْبِلِ**”; <sup>(1)</sup> **اَلْبِل** “strength”, **اَلْبِل** (and **اَلْبِل**); **اَلْبِل** “heart”, **اَلْبِل** (and **اَلْبِل**); **اَلْبِل** “river”, **اَلْبِل**; **اَلْبِل** “midday”, **اَلْبِل**. In the later speech there are a few additional examples.

(2) Feminines, not taking <sup>ⲥ</sup> before the **و**: **اَلْبِل** “folk”, **اَلْبِل**; **اَلْبِل** “wall”, **اَلْبِل** (usually **اَلْبِل** § 80); **اَلْبِل** “sign”, **اَلْبِل**; **اَلْبِل** “village”, **اَلْبِل**; **اَلْبِل** “fever”, **اَلْبِل** (§ 114); **اَلْبِل** “fire”, **اَلْبِل** (also **اَلْبِل**); **اَلْبِل** “lip”, **اَلْبِل** (§ 146). <sup>(2)</sup>

Feminine-  
ending  
treated as  
a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their **ل** in the plural as if it belonged to the stem. So, farther, **اَلْبِل**, **اَلْبِل** “twig”, **اَلْبِل**; **اَلْبِل**, **اَلْبِل** “sweat”, “exudation”, **اَلْبِل**; **اَلْبِل** “bag”, “beam”, **اَلْبِل**; **اَلْبِل** “tribute”, **اَلْبِل**: perhaps too **اَلْبِل** “sting, prick” <sup>(3)</sup> belongs to this class, with pl. **اَلْبِل**: perhaps also **اَلْبِل** “stem” with pl. **اَلْبِل**. Several plurals of Abstracts like **اَلْبِل**, as pl. of **اَلْبِل** “care”, are doubtful (**اَلْبِل** “contention”, “litigation” is regular: **اَلْبِل**). **اَلْبِل** “a balance” has, according to some, the pl. **اَلْبِل**, but **اَلْبِل** is better (for *massēāthā* **ⲙⲥⲁⲩⲏⲁ**).

Falling  
away of  
fem.-ending  
in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* **اَلْبِل** “ell”, **اَلْبِل**; **اَلْبِل** “wall”, **اَلْبِل**; **اَلْبِل** (commonly **اَلْبِل** § 51) “a patch”, **اَلْبِل**; **اَلْبِل** “garden”, **اَلْبِل**; **اَلْبِل** “egg”, **اَلْبِل** (along with **اَلْبِل** “vaults”); **اَلْبِل** “ship”, **اَلْبِل** (with **اَلْبِل**);

<sup>(1)</sup> The simple pl. is given in **ⲁⲗⲓⲛⲓⲛ** “in all places”,—“everywhere”.

<sup>(2)</sup> Notice with regard to the foregoing sections that the East-Syrians write **ⲁⲗⲓⲛⲓⲛ** for **ⲁⲗⲓⲛⲓⲛ** (§ 49 B).

<sup>(3)</sup> This (with **ⲗ**) seems to be the correct form. If, however, the *t* is hard, as another line of tradition represents it to be, then it belongs to the root.

فَحْدًا “hour”, فَحْدًا; فَحْدًا “year”, فَحْدًا (§§ 72, 146); فَحْدًا “word”, فَحْدًا;  
فَحْدًا “tent”, “hut”, فَحْدًا (§ 59); فَحْدًا “pit”, فَحْدًا; فَحْدًا “grape”,  
فَحْدًا; فَحْدًا “wheat”, فَحْدًا; فَحْدًا “barley”, فَحْدًا; فَحْدًا (فَحْدًا) “fig”, فَحْدًا  
(§ 28); فَحْدًا “a kind of thorn”, فَحْدًا, &c., &c.

Notice—فَحْدًا “vertebra” (and فَحْدًا), فَحْدًا (secondary form  
فَحْدًا); فَحْدًا “charcoal”, فَحْدًا (later additional forms فَحْدًا  
and فَحْدًا § 71); فَحْدًا (secondary form فَحْدًا) “vine-shoot”,  
فَحْدًا (§ 28); فَحْدًا “cheese”, فَحْدًا; فَحْدًا “brick”, فَحْدًا.

The foreign word فَحْدًا (שַׁבָּת) “sabbath” (whose ל is properly a radical) is treated in this way:—فَحْدًا, فَحْدًا; in abs. st. sing. فَحْدًا

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance فَحْدًا “way”,  
فَحْدًا; فَحْدًا “earth”, فَحْدًا; فَحْدًا “soul”, فَحْدًا; فَحْدًا “wind, spirit”,  
فَحْدًا and فَحْدًا, &c. Assumption  
of fem. end-  
ing in pl.

Several separate the forms of the plural according to the signifi-  
cation, e. g. فَحْدًا “eye, fountain”, فَحْدًا “eyes”,—فَحْدًا “fountains”, &c.  
V. in §§ 84 and 87, the words concerned.<sup>(1)</sup>

Of masculines, only فَحْدًا forms its plural in this way, فَحْدًا (rarely  
the constr. st. فَحْدًا;—before suffixes فَحْدًا, &c.) along with فَحْدًا  
(but absolute st. only فَحْدًا); similarly [with double forms] فَحْدًا  
“names”, together with فَحْدًا, from فَحْدًا; and فَحْدًا “fathers”, together  
with فَحْدًا from فَحْدًا (§ 146).

§ 83. *An old feminine ending ai* appears only in the following Feminine-  
ending: ai.  
words, which are no longer capable of inflection and always stand in the  
absolute state of the singular:—

فَحْدًا “quails”; فَحْدًا “a kind of bird”; فَحْدًا “a kind of gnat”;  
فَحْدًا “spider”; فَحْدًا “condition (terms)”; فَحْدًا “error”; فَحْدًا  
“concealment” (only in فَحْدًا “in secret”).

§ 84. *A large number of feminines do not have a feminine termi-  
nation in the singular.* I give here a list of ascertained words<sup>(2)</sup> of this List of  
feminines  
not having  
a fem.  
ending.

(1) Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

(2) Some doubtful words like فَحْدًا = נָדָם I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with “*āthā*”; those which form the plural in both ways (§ 82), with “*āthā* and *ē*”. The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all*.

كوب bowl.	فيل troop. (4)
أذن ear, <i>āthā</i> (handle &c.) and <i>ē</i> .	عصا stick. (4)
طريق way, <i>āthā</i> .	عنب vine.
يد hand (Plurals v. § 146).	دعامة column in book. (4)
إصبع rib.	عجلة wheel.
سفينة ship.	وادي wādy.
أم mother (Plurals v. § 146).	شمال north.
عقال cloak.	ذيل tail.
συνήρ.	جنب side, rib, <i>āthā</i> and <i>ē</i> .
فأ (properly pl. or rather dual from فأ “nose”) face.	أما a skin, bottle.
هiena.	كفا handful.
أرض earth, <i>āthā</i> .	أش axe.
حجر stone (1) (testic.).	صغ little finger.
أرض field. (2)	أرض field, <i>āthā</i> .
أرض she-ass.	أرض bird of prey.
أرض spring.	أرض finger-nail, claw.
كnee.	أرض right hand.
أرض herd. (3)	أرض jackal.
	أرض stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(1) Besides, أرض, pl. أرض.

(2) Besides, أرض, pl. أرض (§ 71). It is a foreign word.

(3) The feminine أرض “wormwood” (§ 21 D) no doubt had a sing. أرض and accordingly belongs to § 81. Exactly the same seems to be the case with أرض “sedge-grass”.

(4) Rare in the masc., and not so well supported.

لِجَبَا liver.	لِجَبَا shield.
لِجَبَا (لِجَبَا, &c.) ark (probably a foreign word).	لِجَبَا left-hand.
لِجَبَا bee-hive.	لِجَبَا locks (of hair).
لِجَبَا tunic (pl. v. § 71).	لِجَبَا bit.
لِجَبَا talent.	لِجَبَا goat.
لِجَبَا raft.	لِجَبَا side, hip, <i>āthā</i> .
لِجَبَا wing, <i>āthā</i> and <i>ē</i> .	لِجَبَا eye, <i>āthā</i> , (source, &c.) and <i>ē</i> .
لِجَبَا handful, bowl.	لِجَبَا storm.
لِجَبَا body, belly, <i>āthā</i> .	لِجَبَا small cattle.
لِجَبَا shank.	لِجَبَا cloud.
لِجَبَا shoulder, <i>āthā</i> .	لِجَبَا boughs. (°)
لِجَبَا tablet.	لِجَبَا sprout.
لِجَبَا sickle. (¹)	لِجَبَا heel, track. (⁴)
لِجَبَا shield.	لِجَبَا (v. § 52) scorpion.
لِجَبَا rising (of the sun), east.	لِجَبَا trough.
لِجَبَا load.	لِجَبَا bed, <i>āthā</i> .
لِجَبَا calf.	لِجَبَا mist.
لِجَبَا needle.	لِجَبَا yoke.
لِجَبَا salt.	لِجَبَا idolatrous altar (from the As-)
لِجَبَا copper-coin.	لِجَبَا finger, <i>āthā</i> and <i>ē</i> . [syrian].
لِجَبَا going-down (of the sun), west. (²)	لِجَبَا dish.
لِجَبَا fire (pl. § 79 B).	لِجَبَا a little bird.
لِجَبَا, لِجَبَا thread (seemingly <i>λινέα</i> ).	لِجَبَا pot.
لِجَبَا soul, <i>āthā</i> .	لِجَبَا hedgehog.
لِجَبَا sheep (pl. § 79 A).	لِجَبَا cat, pl. لِجَبَا (foreign word of unknown origin).
لِجَبَا knife, <i>āthā</i> , <i>ē</i> (and لِجَبَا § 71, 4).	لِجَبَا louse, weevil.
	لِجَبَا a liquid measure. (⁵)

(¹) More rarely لِجَبَا.

(²) The sing. of لِجَبَا "loins" was probably لِجَبَا.

(³) Sing. is probably لِجَبَا "mane"; the plural لِجَبَا also means "mane"; there is also a pl. لِجَبَا.

(⁴) لِجَبَا—"tracks"—belongs to the sing. لِجَبَا.

(⁵) The ُ here is altered from ِ: the word originally had the fem.-ending.



𐤁𐤊 horn, *āthā* and *ē*.

𐤁𐤊𐤍 grated cover. <sup>(1)</sup>

𐤁𐤊𐤍 foot, *āthā* (bases) and *ē*.

𐤁𐤊𐤍 spear.

𐤁𐤊𐤍 mallow.

𐤁𐤊𐤍 mill (pl. § 79 A).

𐤁𐤊𐤍 herd (especially of horses, word from the Persian).

𐤁𐤊𐤍 an enveloping upper garment (word appears to be borrowed from the Assyrian).

𐤁𐤊𐤍 corpse (from the Assyrian).

𐤁𐤊𐤍 tooth *āṭū* (peaks) and *ē*.

𐤁𐤊𐤍 navel.

𐤁𐤊𐤍 worm.

𐤁𐤊𐤍 south.

Add hereto all names of letters, like 𐤁𐤊, 𐤁𐤊, &c.

Farther, add feminine proper names, to which also the Hebrew words 𐤁𐤊𐤍 “earth”, 𐤁𐤊𐤍 “Hades”, &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but 𐤁𐤊𐤍 “arm”; 𐤁𐤊𐤍 “breasts”, &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation  
of gender in  
names of  
animals.

§ 85. *Names of animals*, which for the most part are feminine, appearing sometimes however as masculine, especially when they denote male individuals,—are:

𐤁𐤊𐤍 frog.

𐤁𐤊𐤍 hare.

𐤁𐤊𐤍 bear.

𐤁𐤊𐤍 partridge.

𐤁𐤊𐤍 stork.

𐤁𐤊𐤍 pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. <sup>(2)</sup> Conversely, the masculines 𐤁𐤊𐤍 “camel”, 𐤁𐤊𐤍 “ass”, when they have to denote females, are also employed as feminines. Also the word 𐤁𐤊𐤍 “horses” appears in the meaning “mares” as fem. (as well as 𐤁𐤊𐤍).

Radical 𐤁  
treated as  
fem.-end-  
ing.

§ 86. *Nouns formed with the sign of the feminine, 𐤁, remain feminine*, even when this termination is not so readily recognisable as being such a sign. Thus, for example 𐤁𐤊𐤍 “sign”; 𐤁𐤊𐤍 “fever”; 𐤁𐤊𐤍

<sup>(1)</sup> From *crachi*, a vulgar form of *clatri* or *clathri*, which again is traceable to *κλῆῖδρα* “bars”.

<sup>(2)</sup> Often we can by no means determine the gender by the name alone.



ܡܥܡܐ "weevil", m. and f.

ܢܨܠܐ "copy (of a writing)" m. and f.

ܡܥܬܝܡܐ "quiver", m. and f. (foreign word).

ܐܘܪܐ "wind", "spirit", preponderatingly f., especially in the sense of "wind"; pl. ܐܘܪܐ and ܐܘܪܐ (this only f.).

ܩܡܚܐ "firmament" (Hebr.) m., rarely f.

ܡܥܬܝܡܐ "stalk", f. (like the more usual ܡܥܬܝܡܐ, pl. ܡܥܬܝܡܐ) seldom m.

ܡܥܬܝܡܐ "herd" (of swine and demons) m. and f.

ܡܥܬܝܡܐ "heaven", is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).

ܡܥܬܝܡܐ "sun", m. and f.

ܡܥܬܝܡܐ "spike", "ear of corn", m. and f.

ܡܥܬܝܡܐ "leg", "stem" f., seldom m.

ܡܥܬܝܡܐ "flood" (Hebrew) m. and f.

ܡܥܬܝܡܐ "brook" m. and f.

Gender of  
Greek  
words.

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܡܥܬܝܡܐ "a letter" ܣܐܟܪܐ; ܡܥܬܝܡܐ (constr. st. ܡܥܬܝܡܐ) "robe" ܣܬܠܐ; ܡܥܬܝܡܐ "gastric disease" ܩܡܚܐ; ܡܥܬܝܡܐ "sword" ܣܐܡܦܝܪܐ (this from Persian *šamšēr*); ܡܥܬܝܡܐ ܩܠܐܠܐܝܝܐ (Acc.); and the numerous words in ܡܥܬܝܡܐ (η § 46). Amongst others almost all those in ܡܥܬܝܡܐ are masc., as also ܡܥܬܝܡܐ ܬܐܡܝܐ; ܡܥܬܝܡܐ ܩܪܐ; ܡܥܬܝܡܐ ܕܐܕܐ; ܡܥܬܝܡܐ ܕܐܕܐ; ܡܥܬܝܡܐ ܕܐܕܐ. Yet many variations occur here too. Thus ܡܥܬܝܡܐ ܣܬܠܐ is m.; ܡܥܬܝܡܐ ܕܐܕܐ ܕܐܕܐ, is fem.; ܡܥܬܝܡܐ ܕܐܕܐ ܕܐܕܐ, is mostly f.; ܡܥܬܝܡܐ ܕܐܕܐ, (also ܡܥܬܝܡܐ) appears too as masc.; ܡܥܬܝܡܐ ܬܐܡܝܐ "price" is held as fem. in the sing. or as masc. in the pl. ܡܥܬܝܡܐ (like the Syriac word of the same meaning ܡܥܬܝܡܐ); ܡܥܬܝܡܐ ܐܕܐ is mostly f., yet m. also; ܡܥܬܝܡܐ ܕܐܕܐ ܕܐܕܐ is m. and f.; ܡܥܬܝܡܐ "gallery" ܣܘܪܝܝܐ (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܡܥܬܝܡܐ ܒܝܡܐ; ܡܥܬܝܡܐ ܒܝܡܐ; ܡܥܬܝܡܐ ܒܝܡܐ and other secondary forms) ܡܥܬܝܡܐ ܒܝܡܐ; ܡܥܬܝܡܐ ܒܝܡܐ = *velum*, &c. ܡܥܬܝܡܐ "hot water boiler" ܡܥܬܝܡܐ ܒܝܡܐ occurs as m. and f.

Greek  
plural-  
endings.

§ 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܡܥܬܝܡܐ),

*e. g.* ܦܪܘܫܐ *πῶρος*, pl. ܦܪܘܫܐ; ܬܚܝܢܐ m. *τέχνη*, pl. ܬܚܝܢܐ (East-Syrian), ܦܚܝܢܐ (West-Syrian) m. *τάξις*, ܦܚܝܢܐ; ܡܚܝܢܐ *κληρικός*, ܡܚܝܢܐ; ܕܝܢܐ *ζήτημα*, ܕܝܢܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܐ — = *οι*: ܐܝܠܐܡܐ *μέθοδοι*; ܐܝܠܐܡܐ *σύνοδοι*; ܐܠܐܡܐܝܠܐܝܠ *ὀρθόδοξοι*; ܐܠܐܡܐ *Στοιχοί*; ܡܚܝܢܐ *κληρικοί*, and many others.
2. ܐ — = *αι* (accordingly not distinguishable from the Syriac masc. plural-ending): ܡܠܐܡܐ *συνοδικαί* (pl. of ܡܠܐܡܐ *συνοδική* “synodal letter”); ܕܝܢܐ *διαθήκαι* (from ܕܝܢܐ *διαθήκη*), &c.
3. ܐ — = *ας*: ܡܠܐܡܐ *διαθήκας*; ܡܠܐܡܐ *οὐσίας*, &c. Very often ܐܡܐ is used for this (properly *ους*, but seldom answering exactly to this Greek termination): ܡܠܐܡܐ *μηχανάς*, &c. So ܡܠܐܡܐ, ܡܠܐܡܐ as pl. from ܡܠܐܡܐ *τόνος*. This ܐܡܐ is customarily vocalised as ܐܡܐ (to amend the old error), which is to be read *as*. So also ܐ — = *ας*: ܡܠܐܡܐ *πλάκας*; ܡܠܐܡܐ *Καίσαρας*; ܡܠܐܡܐ *ἀέρας*; ܐܡܐ also appears for this, *e. g.* ܡܠܐܡܐ *Σειρήνας*.
4. ܐ — = *εις*: ܡܠܐܡܐ *τάξεις* (from ܡܠܐܡܐ *τάξις*); ܡܠܐܡܐ *λέξεις* (from ܡܠܐܡܐ); ܡܠܐܡܐ *αἱρέσεις*, &c. In rare cases only is ܐ —, ܐܡܐ = *ες* employed.
5. ܐ — = *α*: ܡܠܐܡܐ *εὐαγγέλια*; ܡܠܐܡܐ *κεφάλαια*, &c. Add ܡܠܐܡܐ, ܡܠܐܡܐ: ܡܠܐܡܐ *δόγματα*; ܡܠܐܡܐ *ζητήματα*, &c.

The Greek terminations are often wrongly applied, *e. g.* ܡܠܐܡܐ *τοπάρχαι*; ܡܠܐܡܐ *βήλα*, &c.

Greek analogy is followed also in the formation of ܡܠܐܡܐ, ܡܠܐܡܐ (instead of ܡܠܐܡܐ § 81) from the Syriac ܡܠܐܡܐ “garden”, and ܡܠܐܡܐ (instead of ܡܠܐܡܐ § 146) from ܡܠܐܡܐ “a town”.

§ 90. Proper names suffer no change in the plural in cases like ܡܠܐܡܐ *“two Adam’s”*; ܡܠܐܡܐ *“four Mary’s”*; ܡܠܐܡܐ *“many Lot’s”* &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܡܠܐܡܐ *“two Nūn’s”*, although ܡܠܐܡܐ is also found, &c. Thus too ܡܠܐܡܐ *“five gēr’s”*, *i. e.* five times the particle *gēr*. Also ܡܠܐܡܐ *“two woes”*, as well as ܡܠܐܡܐ; for which others have ܡܠܐܡܐ as well as ܡܠܐܡܐ.

Nouns  
undergoing  
no change  
in plural.

Defective  
nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain ab-  
stracts ex-  
pressed by  
plurals.

§ 91<sup>b</sup>. An Abstract expressed by the pl., is found in تَتْلَا “life”; رَحْمَةً “compassion”; سَلَامَةً “emancipation”; مَهْرًا “marriage”; مَهْرًا (East-Syrian مَهْرًا) “betrothal”.

B. Survey  
of the no-  
minal  
forms.  
Preliminary  
observa-  
tions.

## B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as فَمْلٌ “mouth”, مَعْلٌ “bow”, &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. مَدْلَجٌ, مَدْلَجٌ, مَدْلَجٌ, &c., which in the Emphatic state become, according to § 43 A, مَدْلَجٌ, مَدْلَجٌ, مَدْلَجٌ. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (مَدْلَجٌ; Absolute and Construct states, مَدْلَجٌ for *mark* § 93). In certain respects feminine formations also are exceptions, like مَدْلَجٌ; constr. st. مَدْلَجٌ, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

THE SHORTEST FORMS.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qatl*, *qitl*, *qutl*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qaṭal*, *qaṭil*, *qital*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qatl*, &c., when no ending is attached, throws the vowel behind the 2<sup>nd</sup> radical, in the case of a strong root, e. g. *ܡܠܟܐ* for *malk*, *ܡܡܕܐ* for *quḏš*.

The insertion of an *ä* after the 2<sup>nd</sup> radical in the plural (Hebrew *mēlāchīm*, *malēchē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in *ܡܠܟܐ*, *ܡܠܟܐ*, &c. (§ 21 D), which springs from a time when the plural *‘amāmē* was still formed from the singular *ܡܠܟܐ*. Some few of these nouns, farther, ‘soften’ the 3<sup>rd</sup> radical in the plural as if it followed a vowel: thus *ܥܫܒܐ* “herb”; *ܥܩܒܐ* (East-Syrian) from *‘esāvē*; *ܫܠܒܐ* “theft”, *ܫܠܒܐ* (East-Syr. tradition); *ܠܐܬܐ* “thousand”; *ܠܐܬܐ*, *ܠܐܬܐ*; and *ܡܠܟܐ* “stock”, *ܡܠܟܐ*, &c. The influence of the original vowel in these cases is evident in some examples; e. g. in *ܠܐܬܐ* “ways, journeys”, from *halakhāthā* from *ܠܐܬܐ* out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) *ܡܠܟܐ* “king”, absolute and construct states *ܡܠܟܐ*; pl. *ܡܠܟܐ*, absol. st. *ܡܠܟܐ*, constr. st. *ܡܠܟܐ*, &c. With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: *ܥܬܐ* “bone”, *ܥܬܐ*; *ܥܬܐ* “lord”, *ܥܬܐ*; *ܥܬܐ* “soul”, *ܥܬܐ*. So *ܡܬܐ* “belly”; *ܡܬܐ* “servant”; *ܡܬܐ* “evening”; *ܡܬܐ* “image”; *ܡܬܐ* “taste”; *ܡܬܐ* “rope”, and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): *ܠܐܬܐ* “door”, *ܠܐܬܐ*; *ܠܐܬܐ* “body”, *ܠܐܬܐ*; *ܠܐܬܐ* “morning”, &c.

With feminine ending: *ܡܠܟܐ* “queen”, abs. state *ܡܠܟܐ* (does it occur?), constr. st. *ܡܠܟܐ*; pl. *ܡܠܟܐ*, abs. st. *ܡܠܟܐ*, constr. st. *ܡܠܟܐ*, &c.

B. (b) With *e*: **ܥܕܝܬܐ** “half”, abs. and constr. st. **ܥܕܝܬܐ**; pl. **ܥܕܝܬܐ** (the East-Syrians **ܥܕܝܬܐ** § 93), **ܥܕܝܬܐ**, **ܥܕܝܬܐ**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e.g.* **ܥܕܝܬܐ** “foot”, **ܥܕܝܬܐ** “silver”; **ܥܕܝܬܐ** “herb”:—but of course **ܥܕܝܬܐ** “flesh”, &c.

With feminine ending: **ܥܕܝܬܐ** “plant”, **ܥܕܝܬܐ** (ܥܕܝܬܐ) § 52 B) “fear”, &c. But also **ܥܕܝܬܐ** “brook” (others **ܥܕܝܬܐ**); **ܥܕܝܬܐ** “calf” (or **ܥܕܝܬܐ** § 52), constr. st. **ܥܕܝܬܐ**, pl. **ܥܕܝܬܐ**; **ܥܕܝܬܐ** for **ܥܕܝܬܐ** “vine” (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by **ܥܕܝܬܐ** “gold” (from *dahāvā* § 23 D), abs. and constr. st. **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “milk”<sup>(1)</sup>; **ܥܕܝܬܐ** “raven”; **ܥܕܝܬܐ** “town”; **ܥܕܝܬܐ** “bread”, &c.; and with transition to *e*: **ܥܕܝܬܐ** “wing” (from *kanafā*); **ܥܕܝܬܐ** “dampness” (West-Syrian **ܥܕܝܬܐ**), and many others. That words like **ܥܕܝܬܐ** “hope”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “mas”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “flesh”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “husk”; **ܥܕܝܬܐ** “prey”; **ܥܕܝܬܐ** “earth” (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of **ܥܕܝܬܐ** “beard”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “time”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “camel”, **ܥܕܝܬܐ**, manifestly refers them to this class.

D. The adjectives, which mostly had *ē* after the 2<sup>nd</sup> radical, do not show any clear trace of it (§ 23 D): **ܥܕܝܬܐ** “leprous”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “sleeping”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “stammering”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “new” (§ 26), **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “difficult”, **ܥܕܝܬܐ**, and many such. *a* is shown in this class not only by those which end in a guttural, like **ܥܕܝܬܐ** “unfruitful”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ**, but also by those in *l*: **ܥܕܝܬܐ** “brought low”, **ܥܕܝܬܐ** (West-Syrian **ܥܕܝܬܐ**); **ܥܕܝܬܐ** “difficult”, **ܥܕܝܬܐ** (generally **ܥܕܝܬܐ**); **ܥܕܝܬܐ** “foolish”, **ܥܕܝܬܐ**.

There was an original *e* also in **ܥܕܝܬܐ** “shoulder”, **ܥܕܝܬܐ**, and in **ܥܕܝܬܐ** “liver”; probably also in **ܥܕܝܬܐ** “heel” (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*’s: **ܥܕܝܬܐ** “soul”, abs. st. **ܥܕܝܬܐ**, constr. st. **ܥܕܝܬܐ**, pl. **ܥܕܝܬܐ**; **ܥܕܝܬܐ** “expenditure”, **ܥܕܝܬܐ** (also **ܥܕܝܬܐ**); **ܥܕܝܬܐ** “level place”, **ܥܕܝܬܐ**; **ܥܕܝܬܐ**.

(<sup>1</sup>) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

“time”, **زَمان**, &c. So of adjectives: **عَجَب** “humble (f.)”, **جَعَب** “hungry (f.)”, **حَصَب** “difficult (f.)”, **سَبَب** “new (f.)” (§ 26); to which add **سَجَب** “socio”, &c.; all these have in the pl. **يَعْجَب**, &c., with *a* of 1<sup>st</sup> radical. Other adjectives have always *a* with the 1<sup>st</sup>: **نَجَب** “unclean (f.)”; **نَجَس** “waste” (pl. **نَجَسَات**, with soft **د**); **يَجْف** “modest”; **جَهَب** or **جَهَب** (§ 52 B) “pregnant”, &c. So the East-Syrians have **زَسَب**, the West-Syrians **زَسَب** “unclean” (f.).

With *e*, **زَم** “alms”, **زَم**; **يَم**, **يَم** (§ 52 B) “howling”; **زَجَب** “course” (§ 52 B; the East-Syrians **زَجَب** <sup>(1)</sup>), **زَجَب**, &c. So the adjectival **يَمَج** “a female”, abs. st. **يَمَج**, pl. **يَمَجَات**.—Cf. **جَنَب** “cluster of grapes”, **جَنَب** (§ 81).

§ 95. *With forms from roots primae l*, section § 34 comes frequently into operation. To this class belong, amongst others, **زَجَب** “hire”, constr. **زَجَب** <sup>With a and e of roots primae l</sup>; **زَجَب** “earth”, **زَجَب**;—**زَجَب** “mourning”;—**زَجَب** “ship”, **زَجَب**.

Feminines: **زَجَب** “testicle”—**زَجَب** “groan” (pl. will be **زَجَبَات**); **زَجَب** “what is lost” (West-Syrian **زَجَب**, constr. st. **زَجَب**).

§ 96. *Primae ʿ (o)*: **زَم** “month”, constr. and abs. st. **زَم** <sup>With a and e of roots primae ʿ</sup>; **زَم** “offspring”, &c.—Feminines: **زَجَب** “knowledge”, “science”, **زَجَب**; **زَجَب** (West-Syrian **زَجَب**) “loan”, **زَجَب**, **زَجَب**; **زَجَب** “excrement”. <sup>(o)</sup>.—*ʿ* remains in **زَجَب** “an agreement” (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediae l*: **زَم**, **زَم** “head”; **زَم**, **زَم** (§ 53)—**زَم** “well”; **زَم** “wolf”; **زَم** “pain”, **زَم**—**زَم**, **زَم** “fig” (§ 28)—**زَم** “weariness”, **زَم** <sup>With a and e of roots mediae l</sup>; **زَم** “luxus” (only in pl.); **زَم**, constr. st. **زَم** “butter”—**زَم** “question” (§ 52 B), **زَم**.

§ 98. *Mediae ʿ (and ʿ)*. To the simplest formations with *a*, there correspond forms like **زَم** “end”, **زَم** (§ 49 A); **زَم** “day”, **زَم**; **زَم** “death”—**زَم** “house”, **زَم**; **زَم** “eye”, **زَم**; **زَم** “summer”. <sup>With a and e of roots mediae ʿ (and ʿ)</sup>.

With **زَم** “understanding”, and the foreign word **زَم** “dye”, the East-Syrians form the abs. and constr. st. **زَم**, **زَم**, the West-Syrians **زَم**, **زَم**.—Feminines: **زَم** “stature”; **زَم** “twig”; but **زَم** “cow”—**زَم** “wild goat” (fem.), but **زَم**, **زَم** “egg” (§ 49 A).

With *i*: **زَم** “judgment” (نن); **زَم** “yoke”, &c.

(1) Similar differences of form are farther met with.



B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **جد**, **جد**, f. **جد** "an old person"; **جد** (abs. st. **جد**, constr. st. **جد**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **جد** "free space", and **جد** (East-Syrian **جد**) §§ 52; 49 B) "a quaking"; **جد** (East-Syrian **جد**) "amazement".

C. A special class is formed by words with *ē* (*ē*) like **جد** "stone"; **جد** "fragrance"; **جد** "demon"; **جد** "fruit"; **جد** "just"; **جد** "deaf"; **جد** "falsehood", and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and  
*e* of roots  
with  
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جد** "oppression"; **جد** "countenance"; **جد** "palate" (<sup>1</sup>) &c. But otherwise **جد** "assembly". The constr. st. of **جد** "goat" is **جد**. From **جد** "side" with **جد** comes the expression **جد** (the throwing out of *n* being only a later alteration).

With *a* and  
*e* of roots  
*tertiae l.*

§ 100. *Radical l in the 3<sup>rd</sup> position* still leaves its traces in **جد** (for **جد** § 34) "hatred"; **جد** "zeal"; **جد** "simile", parable", **جد**; and in the adjective **جد** "unclean" (abs. and constr. st.), emph. st. **جد**, f. **جد**, **جد**, **جد** or **جد** (East-Syrian).—Otherwise the forms of *tert. l* pass into those of *tert. u*.

With *a* and  
*e* of roots  
*tert. u* (o).

§ 101. *Tert. u* (o): **جد** "he-goat"; **جد** "mill"—**جد** "mediation"; **جد** "concealment", &c. all want the constr. and abs. st.; only **جد** "rest" still forms an abs. st. **جد** (§ 50 A).—With *o*: **جد** "serenity"; **جد** "swimming"; **جد** "ceasing"; **جد** "look" (pl. **جد**, **جد**); and some few feminines **جد**, **جد** "joy"; **جد**, **جد** "beast" (§§ 40 D; 76 B); cf. **جد** and **جد** (§ 97). Perhaps also **جد** "share" (if it stands for **جد**).

To those with short vowel after the 2<sup>nd</sup> radical, correspond several substantives like **جد** "reed"; **جد** (plural form) "heaven" (§ 146); and many adjectives like **جد** "pure"; **جد** "hard", &c. Feminines: **جد**.

(<sup>1</sup>) The secondary form—**جد**, usually in the pl. **جد**, must belong to § 94 C: Probably also **جد**.

(<sup>2</sup>) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **فَمِل**, constr. st. **فَمِي**; pl. **فَمِي**); **مَقْد**, &c. Similarly the substantives **حَمِل** “creation”, pl. **حَمَل**; **فَتِل** “direction”, **فَتَل**; **لَبِل** (East-Syrian **لَبِل**) “fat-tail”; **مَبِل** “village” (§ 146), and many others, which however,—at least part of them,—belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: **حَبِل** “seeking”; **هَمِل** “smell”; **لِل** (for **لِل**) “dirt”, &c., as well as those spoken of in § 77, like **رَحَل** “prayer”, &c.,—to which farther belong **مَجَل** “dung-cake” (**مَجَل**<sup>(1)</sup>) appears as its plural, with constr. st. **قَج**, **مَحَل** (as well as **مَحَل**) “rennet—calf’s paunch—for curdling milk”, and **مَحَل** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **جَم** “folk” **جَمَعَت**, **جَمَعَت** (§ 21 D); **إِفَل** “brook”; **لِل** “dew”; **زَد**, **زَد** “great”; **مَل** “priest”; **تَل**, **تَل** “living”:—**جَل** “heart”, **جَد**; **زَد** “bear”; **زَد** “wormwood” (pl.). With Fem.-ending **جَدِل** “bride”, **جَدِل**; **زَدِل** “magna”; **تَدِل** “viva”—**جَدِل** “cause”, **جَل**, **جَد**, **جَدِل**, **جَدِل**; **جَدِل** “word”, **مِل**, **مَد** (pl. **قِل** § 81).—According to the second formation **جَدِل** “produce”, **جَدِل**; **جَدِل** (West-Syrian **جَدِل**) “lamentation”, **جَدِل**.

With a and e of roots *mediae geminatae*.

§ 103. *With u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *qatṭl* and *qatāl*. Certain traces of a vowel after the 2<sup>nd</sup> radical are shown (in the softening of the 3<sup>rd</sup>), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With u of strong root.

Of *strong roots*, and those similar to them: **جَمَعَل** “body”; **جَمَعَل**, &c.; **مَهَمَل** “holiness”; **أَمَمَل** “remoteness”; **مَهَمَل** “bribery”; **أَمَمَل** “length”; **كَمَمَل** “knee”; **شَمَمَل** “desolation”; **أَمَمَل** “strength”; **أَمَمَل** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **مَمَم**, **مَمَم**, **مَمَم**, **مَمَم**. So also the adjectival **كَمَمَل** “uncircumcised” (originally formed differently, it would seem), **كَمَمَل**; as well as **أَمَمَل** *amphoropodēxios*, and **شَمَمَل** “limping”, “*claudus*”<sup>(2)</sup>. But **أَمَمَل** “way” and **أَمَمَل** “meeting” have **أَمَمَل** and **أَمَمَل**.

(1) Others read **مَجَل**.

(2) If, however, this is **شَمَمَل** with Quṣṣāyā, then it belongs to § 114.

Feminines (to some extent at first formed differently): **كُصِفَا** “whispering”, **كُصِفَا**; **كُصِفَا** “blessing”, **كُصِفَا**; **كُصِفَا** “tail”, **كُصِفَا** (and **كُصِفَا** § 71); **كُصِفَا**, **كُصِفَا** (§ 52 B) “cleft”; **كُصِفَا**, **كُصِفَا** “kiss”, **كُصِفَا**; **كُصِفَا**, **كُصِفَا** “riddle”, **كُصِفَا**; **كُصِفَا** (perhaps **كُصِفَا**) or **كُصِفَا** (§ 51) “patch”, pl. **كُصِفَا** and **كُصِفَا** &c. But **كُصِفَا** “measure”, **كُصِفَا**, **كُصِفَا**, **كُصِفَا**; **كُصِفَا** “coal”, **كُصِفَا**; **كُصِفَا** “vertebra”, **كُصِفَا** and **كُصِفَا** (§ 81); **كُصِفَا** = **كُصِفَا** “tail”.

With u of  
weak roots.

§ 104. *Mediae* o: **كُصِفَا**, **كُصِفَا** “wind, spirit”; **كُصِفَا** “fire”, &c.—With o: **كُصِفَا** “owl”.—Feminine **كُصِفَا** “form”.

*Tert.* i: **كُصِفَا** “multitude”, constr. st. with feminine ending **كُصِفَا**.

*Tert.* u: **كُصِفَا** “manger” (pl. § 79 A); **كُصِفَا** “young animal”, **كُصِفَا** (§ 72); **كُصِفَا** “likeness”, **كُصِفَا** (id.).—Feminines: **كُصِفَا** “evil-speaking, abuse”, **كُصِفَا**; **كُصِفَا** “cap”; **كُصِفَا** “wailing”, **كُصِفَا**; **كُصِفَا** “kidneys” (pl.), &c. (1).

*Mediae gem.*: **كُصِفَا**, **كُصِفَا** (§ 48) “all”, emph. st. **كُصِفَا**; **كُصِفَا** “place”, **كُصِفَا**; **كُصِفَا** “bosom”; **كُصِفَا** “pit”; **كُصِفَا** “strength”; **كُصِفَا** (or **كُصِفَا**) “marrow”; **كُصِفَا** “deaf person”.—Feminines: **كُصِفَا** “place”, **كُصِفَا**, **كُصِفَا**, pl. **كُصِفَا** (§ 71); **كُصِفَا** “lamentation”.

With fal-  
ling away  
of 1st rad.

§ 105. We have the remains of a formation from *prim.* o with falling away of the 1<sup>st</sup> radical in **كُصِفَا** “sleep”, from **كُصِفَا**, constr. st. **كُصِفَا**, abs. st. **كُصِفَا**, as if it were *med. gem.*, but East-Syrian still **كُصِفَا**; farther **كُصِفَا** “care” (also indeed **كُصِفَا**, **كُصِفَا**); **كُصِفَا** “wrath”; **كُصِفَا** “excrement” (as well as **كُصِفَا**). Perhaps also **كُصِفَا** (for **كُصِفَا**) “stem” belongs to this class (pl. **كُصِفَا**, **كُصِفَا** as if from **كُصِفَا**). So **كُصِفَا** “sweat”.—Similarly from *prim.* u: **كُصِفَا** and **كُصِفَا** “breath” from **كُصِفَا**; and perhaps **كُصِفَا** “lot” and **كُصِفَا** “lot” and “strip, rag” (it must have Greek π § 15); farther **كُصِفَا** pl. **كُصِفَا** “drop”.—Of *prim.* i in the same way: **كُصِفَا** “end”, constr. st. **كُصِفَا** (as if from **كُصِفَا**); and **كُصِفَا** “pocket” and “beam” (for **كُصِفَا** from **كُصِفَا**), pl. **كُصِفَا**. It is obvious that the speech itself takes over these words into other classes (2).

(1) Whether it is o or u here,—is not in every instance certain.

(2) **كُصِفَا** (**كُصِفَا**, **كُصِفَا**) “church”, which according to its formation belongs to this class, is borrowed from the Hebrew (**קִנְיָה**).

WITH  $\bar{a}$  AFTER THE FIRST RADICAL.

With  $\bar{a}$  after  
the 1st rad.:  
With short  
vowel after  
2nd rad.

§ 106. (a)  $a$  after the 2<sup>nd</sup> radical is or was found in the case of:  $\text{جِجْم}$ , <sup>(1)</sup>  $\text{جَلْم}$ ,  $\text{جَلْم}$ ,  $\text{جَلْم}$  “eternity”, world”;  $\text{نَمَل}$  “seal” <sup>(2)</sup>; and perhaps  $\text{نَمَل}$  “axe” (East-Syrian  $\text{نَمَل}$ ). The usual form of the Act. Part. of the simple stem of the verb has  $e$  after the 2<sup>nd</sup>:  $\text{نَم}$  “loving”;  $\text{نَمَل}$ ,  $\text{نَمَل}$ , &c.— $\text{فَم}$  “flying”;  $\text{فَم}$  “breaking” (§ 54)— $\text{فَم}$  “standing”,  $\text{فَم}$ ;  $\text{فَم}$  “hating”,  $\text{فَم}$  “hater, enemy” (§§ 33 A; 172 C);  $\text{فَم}$  “revealing”,  $\text{فَم}$ ;  $\text{فَم}$  “beautiful”,  $\text{فَم}$ — $\text{فَم}$  “entering” ( $\text{فَم}$ ),  $\text{فَم}$  or  $\text{فَم}$  &c. Sometimes the Participial form is purely substantive, thus  $\text{فَم}$  “a fuller”,  $\text{فَم}$  “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st.  $\text{فَم}$ ;  $\text{فَم}$ ;  $\text{فَم}$ ;  $\text{فَم}$ ;  $\text{فَم}$ ;  $\text{فَم}$  or  $\text{فَم}$ ,  $\text{فَم}$  or  $\text{فَم}$ . In the Emph. st. mostly substantive:  $\text{فَم}$  “eating”, “consuming”;  $\text{فَم}$  “column”, &c.— $\text{فَم}$ . With the 3<sup>rd</sup> rad. a guttural:  $\text{فَم}$  “bird”;  $\text{فَم}$  “island”, &c. (§ 54); but so also with  $a$   $\text{فَم}$  “nape of the neck”;  $\text{فَم}$  “waggon” (others  $\text{فَم}$ ).— $\text{فَم}$  “whore”,  $\text{فَم}$ ;  $\text{فَم}$  “beam”, Abs. st.  $\text{فَم}$  (§ 75),  $\text{فَم}$ , &c.— $\text{فَم}$ .

§ 107. (b) With  $\bar{o}$  after the 2<sup>nd</sup> radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal):  $\text{فَم}$  “murderer”;  $\text{فَم}$ , &c.—Feminines:  $\text{فَم}$ ;  $\text{فَم}$ , &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like  $\text{فَم}$  “jackal”;  $\text{فَم}$  (with  $\bar{o}$  according to exact tradition) “table”.

With  $\bar{o}$  after  
2nd rad.

§ 108. (c) Some few have  $\bar{i}$  after the 2<sup>nd</sup> radical, like  $\text{فَم}$  “weaver’s beam”;  $\text{فَم}$  “a marsh”— $\text{فَم}$  “a weaver’s beam”;  $\text{فَم}$  “brevia”;  $\text{فَم}$  “storm of rain”;  $\text{فَم}$  “club”, &c.

With  $\bar{i}$  after  
2nd rad.

WITH SHORT VOWEL OF THE 1<sup>ST</sup> AND  $\bar{a}$  OF THE 2<sup>ND</sup> RADICAL.

§ 109. The short vowel must become throughout (except with  $\bar{i}$ ) a mere *sh<sup>e</sup>va* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally  $a$ ,  $i$  or  $u$ . Many varieties have met together here.

With short  
vowel of the  
1st and  $\bar{a}$   
of the 2nd  
rad.

(1) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning “world”—artificially by the vocalisation  $\text{فَم}$ .

(2)  $\text{نَمَل}$  is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَدَامِل** “confirming by seal”; **قَرَار** “decision”; **مِطَار** “war”; **حَدَّ** “deed”; **حَجَل** “swallowing”; **سَبَل** “looking at”, “regard”; **مِنْعَل** “covenant”; **فُؤَر** “exulting”; **رَجَل** “inclination”; **يُحَدِّ** “becoming”; **يُفْخِر** “honour” (§ 40 C); **يُغْبِ** “pouring out”; **يُغْبِ** (East-Syrian **يُغْبِ**) “fetter”<sup>(1)</sup>. Also **يُغْبِ** “help” probably belongs to this class. Add **عَجَل** “cough”; **عُجَل** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سُغْبِ** “ass”; **حُغْبِ** “wild-ass”; **أَنَس**, **نَس** &c. “man” (§§ 32; 146), and **إِلَه** “god”.—Add to these, adjectives like **عَجَب** “smooth”; **مَهَب** “bald”; **خُصَب** “baldheaded”; **هَجَب** “hairy”; **خُفَل** “hook-nosed”; **عَنَم** “swarthy”; **حَجَل** “worn out”; **عُتَب** “out of one’s mind”; **هُؤَب** “impaired in mind”<sup>(2)</sup>.—Feminines: **مُتَعَدِل** “resurrection”; **عُفْصِل** “discovery”, “invention”; **مُتَعَدِل** “appeal”, &c. Farther, **نُجْجِل** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and i (ē, ai) of the 2nd rad:  
With i of 2nd rad.

WITH SHORT VOWEL OF THE 1<sup>ST</sup> AND  $\bar{i}$  ( $\bar{e}$ ,  $\bar{a}$ ) OF THE 2<sup>ND</sup> RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert.* ب) have  $\bar{i}$  after the 2<sup>nd</sup> radical (and originally *a* after the 1<sup>st</sup>); so also have many adjectives: thus—**مُتَعَدِل**, **مُتَعَدِل** &c. “killed”; **يُفْخِر** “said”; **يُجْبِ** “day-labourer”; **يُجْلِل** “sad”, “an ascetic”; **تُجِب** “born”; **شُور** “shorn”. From *med.* **زَب** “caught”; **تَس** “mild”; **قُصِم** “placed” (f. **قُصِمِل** “treasure”) &c.; but **نُؤَسَب** “wide”; **حَقَم** “blind”.—From *tert.* **ل** farther, the pl. **هَتْلِل**, **هَتْلِل**, fem. sing. **هَتْلِل** “hated” (cf. § 172 C; the sing. abs. state would be **هَتَل**). Thus also many substantives, like **مُكَلَل** “crown”; **هَقْتَل** “ship”, &c.

With e of 2nd rad.

§ 111. An  $\bar{e}$ , which generally becomes  $\bar{i}$  with the West-Syrians, is exhibited by **يُفْخِر** “terror”; **يُجْلِل**, West-Syrian **يُجْلِل** or **يُجْلِل**, **يُجْلِل** “recovering breath”, “recreation”; **يُجْلِل**, **يُجْلِل** “ambush”: Probably one or two others are to be met with.<sup>(3)</sup>

(1) Perhaps belonging to § 116.

(2) I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

(3) The East-Syrians read **يُجْلِل** for **يُجْلِل** “fulness” (**يُجْلِل** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1<sup>st</sup>, and an *ai* With *ai* of 2nd rad. after the 2<sup>nd</sup> radical. Whence we have in Syriac still ܚܚܒܐ “young man”, and f. ܚܚܒܝܐ “young girl”; ܨܒܝܐ “sucking-pig”; and with *u* still ܕܠܐ “gazelle”. ̣ܕܡܝܪܝܫ “hostage” has been turned into a like form: ܕܡܝܪܝܫܐ.

WITH SHORT VOWEL OF THE 1<sup>st</sup> AND  $\bar{u}$  ( $\bar{o}$ ) OF THE 2<sup>ND</sup> RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, With short vowel of the 1st and  $\bar{u}$ ( $\bar{o}$ ) of the 2nd rad. or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the  $\bar{u}$  and the  $\bar{o}$ ;  $\bar{o}$  is in fact a derived shade from  $\bar{u}$ .

A few exhibit the signification of a Passive Participle (as in Hebrew): ܡܠܝܬܐ “loved”, f. ܡܠܝܬܐ; ܡܠܝܬܐ “hated” m., ܡܠܝܬܐ, ܡܠܝܬܐ “an unloved woman”; ܡܠܝܬܐ “concubine” (“*quae calcatur*”), pl. ܡܠܝܬܐ; ܡܠܝܬܐ “thing stolen” (?); ܡܠܝܬܐ “report”, pl. ܡܠܝܬܐ. Farther, ܡܠܝܬܐ “garment”; ܡܠܝܬܐ “virgin”, ܡܠܝܬܐ, &c.; ܡܠܝܬܐ “little” (§ 71); ܡܠܝܬܐ “synagogue”, ܡܠܝܬܐ, ܡܠܝܬܐ; ܡܠܝܬܐ “burial”; ܡܠܝܬܐ “circumcision”; ܡܠܝܬܐ (for ܡܠܝܬܐ § 26) “bride”—ܡܠܝܬܐ “ringlet”; ܡܠܝܬܐ “skirt”; ܡܠܝܬܐ “bunch of grapes”—ܡܠܝܬܐ “vomiting”; ܡܠܝܬܐ “name of a star-image”.<sup>(2)</sup>

WITH DOUBLING OF THE MIDDLE RADICAL.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *n*: ܡܠܝܬܐ “small bird”, abs. st. ܡܠܝܬܐ, pl. ܡܠܝܬܐ; ܡܠܝܬܐ;

With doubling of the middle rad.: With two short vowels.

borrowed-word). East-Syrian ܡܠܝܬܐ “chasm”, “cave” instead of ܡܠܝܬܐ is no doubt just a way of writing ܡܠܝܬܐ—which also occurs—necessitated by leaving out the  $\bar{a}$ .

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for ܡܠܝܬܐ, and belongs to § 94 E.

(2) This seems more accurate than ܡܠܝܬܐ, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice ܡܠܝܬܐ (ܡܠܝܬܐ) “matter”, “mass”, “sum” (properly “fulness”).

مَحْلا "threshing-floor", إِنْجَا "wedder", إِنْجَا "little finger"; مَحْلا "stalk", مَحْلا with مَحْلا, pl. مَحْلا; مَحْلا "ladder"; مَحْلا "hedgehog"; مَحْلا "shield"; مَحْلا "bar"; مَحْلا "one who tows a vessel"; and no doubt several more. Perhaps مَحْلا "raven", and مَحْلا "stork" also belong to this class.

An old feminine form of this kind is also found in مَحْلا "fever" (f. from the Hebrew מַחְלָה), constr. st. مَحْلا, pl. مَحْلا.

With *a* after  
the 1st, and  
*ā* after the  
2nd rad.

§ 115. (2) With *a* after the 1<sup>st</sup> and *ā* after the 2<sup>nd</sup> radical. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: رَجَب "pure", "victorious", رَجَب, رَجَب, &c., رَجَب "contentious"; مَحْم "firm", from مَحْم, but with *w*, مَحْم "keenly eyeing, greedy"; مَحْم "thief"; مَحْم "butcher"; مَحْم "tailor" &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) مَحْم "speaking" (مَحْم to speak); مَحْم "destructive"; مَحْم "liar"; مَحْم "liar"; مَحْم "leader"; مَحْم "babbler".—مَحْم "hero" (§ 28).—So too مَحْم "pit"; مَحْم (others مَحْم) "fly".

With *e* after  
the 1st and  
*ā* after the  
2nd rad.

§ 116. (3) With *e* after the 1<sup>st</sup> and *ā* after the 2<sup>nd</sup> radical there are but a few: مَحْم "covering"; مَحْم "shadow"; مَحْم "smoke"; مَحْم "root"; مَحْم "roof"; مَحْم "tongue"; مَحْم "hook" (pl. مَحْم); and the adjective مَحْم "white" (مَحْم, مَحْم, &c.)<sup>(1)</sup>.

With *u* after  
the 1st and  
*ā* after the  
2nd rad.

§ 117. (4) With *u* after the 1<sup>st</sup> and *ā* after the 2<sup>nd</sup> radical, a *nomen actionis* can be formed from any verb in *Pael* or its reflexive, *Ethpaal*: thus مَحْم "murdering", from مَحْم (he) "murdered"; مَحْم "warning"; مَحْم "combining"; مَحْم "supporting"; مَحْم "pairing"; مَحْم "question"; مَحْم (abs. st. مَحْم) "off-putting"; مَحْم "howling" (from مَحْم), &c. So also مَحْم "shipwreck" from مَحْم *navayyiv*.—Farther the adjectives of colour: مَحْم "black"; مَحْم "red"; مَحْم "yellow"; مَحْم "reddish"; مَحْم "party-coloured (?) "<sup>(2)</sup> and مَحْم "hard stone".—Perhaps also مَحْم "pomegranate".

(1) مَحْم "left hand" is quadriliteral (= מַחְלָה).

(2) So too is formed مَحْم, مَحْم, which, however, must be κινέσας. To these names of colours, مَحْم (§ 116) belongs. مَحْم, مَحْم (f. st. abs. مَحْم § 71) "artistic", "artificer" is probably of Assyrian derivation.

§ 118. (5) *With a after the 1<sup>st</sup> and ī after the 2<sup>nd</sup> radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus **يُفِيم** “gone out”; **أَزَلَّ** “gone”; **أَضَبَ** “lost”; **يَأْسَدُ** “sitting” (“having set oneself, seated”); **يَجْتَبِ** “parted, departed”; **يَنْبَدُ** “near”; **يُتَبَدُّ** “far”; **يُؤْسِرُ** “long”; **يُؤْسِبُ** “soft”; **يُجِلُّ** “mighty”; **يُجِيبُ** “much”; **يُجِيبُ**, **يُجِيبُ**, **يُجِيبُ**, &c.; **يَأْتِي** “come”, **يَأْتِي**, **يَأْتِي**, **يَأْتِي**; **يَأْتِي** “been”, **يَأْتِي**; **يَمُتُّ** or **يَمُتُّ** (§ 40 E) “dead”; **يَمُتُّ**, **يَمُتُّ** “fragrant”, &c. To distinguish these from the form **مُتُّ** they are commonly written with the upper point (§ 6), *e. g.* **يَمُتُّ** = **يَمُتُّ** “humble”, compared with **يَمُتُّ** or **يَمُتُّ** = **يَمُتُّ** “spread under”. The active signification is remarkable in **يَمُتُّ**, **يَمُتُّ** “guide”.

§ 119. (6) *With a after the 1<sup>st</sup> and ū after the 2<sup>nd</sup> radical*, appear many adjectives like **يُجَمُّ** “dull, dark”; **يُتَمُّ** “sour”; **يُتَمُّ** “lean”; **يُجَمُّ** “lying still”, and many others:—**يُكَمُّ** “child”, *f.* **يُكَمُّ**, **يُكَمُّ** “pillar”; **يُجَمُّ** and **يُجَمُّ** “rod”; **يُكَمُّ** “oven”, “furnace”, &c. So also **يُكَمُّ** “cucumber” (for **يُكَمُّ**) § 146.

§ 120. (7) *With e after the 1<sup>st</sup> and ā, ō after the 2<sup>nd</sup> radical* there are a very few forms, as **يُخَفُّ** “wasp”, **يُخَفُّ** “bee”; **يُتَمُّ** “dark”, and **يُتَمُّ** “darkness”. Thus some say **يُتَمُّ** “throat” (others **يُتَمُّ**). Also **يُتَمُّ** “disposition” (from **يُتَمُّ** “to place”) belongs, one would say, to this class.

# § 121. WITH DOUBLING OF THE 3<sup>rd</sup> RADICAL.

The following seem to be thus formed: **يُتَمُّ** “idol’s-altar”; **يُتَمُّ** “stream”; **يُتَمُّ** “millet”, of which however the first is certainly, the others probably, ancient borrowed-words. Possibly **يُتَمُّ** “bridle”, *pl.* **يُتَمُّ** is of this class.

## (BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

With *a* after the 1<sup>st</sup> and *ī* after the 2<sup>nd</sup> rad.

With *a* after the 1<sup>st</sup> and *ū* after the 2<sup>nd</sup> rad.

With *e* after the 1<sup>st</sup> and *ā, ō* after the 2<sup>nd</sup> rad.

With doubling of the 3<sup>rd</sup> rad.

(BB) Nouns of four or more radicals without external increase. Various forms.



To the former belong *e. g.* **קָדַל** **מַחְסֵם** from **חָסַל**; **חָסַל** from **חָסַל**: to the latter **חָסַל** from **חָסַל**; **חָסַל** from **חָסַל**, &c. In the last resort indeed all multiliteral roots are reducible to those of three or of two syllables.

Almost no adjectives are found among these forms.

The vowels vary considerably. The chief classes are represented by the following words: **חָסַל** “threshing-sledge”; **חָסַל** “skull”; **חָסַל** “widow”; **חָסַל** “iron” (originally with *e* of the *z*); **חָסַל** “corn, kernel”—**חָסַל** “bugs”—**חָסַל** “throne”, constr. st. **חָסַל** (pl. **חָסַל**); **חָסַל** “mouse”; **חָסַל** “knuckle, ankle”; **חָסַל** “countenance”—**חָסַל** “mist”—**חָסַל** “meeting” (from § 52 B); **חָסַל** “milliped” or “centiped” (lit. “hand-hand”); **חָסַל** “hut”, “tabernacle”; **חָסַל** “storm”; **חָסַל** “nourishment”—**חָסַל** “ray of light”—**חָסַל** “a kind of locust”; **חָסַל** “crumb of bread”; **חָסַל** “scarecrow”; **חָסַל** “a slender thread” (forms of this kind have occasionally a diminutive signification)—**חָסַל** “lentils”, and many others.

To this class belong also the forms spoken of in § 31, like **חָסַל** “throat” for *gargartā*; **חָסַל** “wheel”, from *gilgēlā*, &c.: as well as **חָסַל**, &c. from **חָסַל** (§§ 27; 146), and perhaps **חָסַל** “star”.

Abstract  
nouns with  
u—ā.

§ 123. A special class, corresponding exactly to those treated of in § 117, is formed by the *Abstract nouns in u—ā*, which serve as *nomina actionis* to all verbs which are regarded as quadriliteral. As **חָסַל** stands to **חָסַל**, so stands **חָסַל** “sifting” to **חָסַל**, as well as **חָסַל** “subjection” to **חָסַל**, &c. Thus *e. g.* we have **חָסַל** “instruction”; **חָסַל** “perplexity”; **חָסַל** “exaltation”; **חָסַל** “constancy”; **חָסַל** “haughtiness” (connected with reflexive **חָסַל**); **חָסַל** “nourishment, food” (with **חָסַל**); **חָסַל** or **חָסַל** “promise” (with **חָסַל** § 40 B, and retaining the ‘hard’ *o*); **חָסַל** “announcement” (exactly similar); **חָסַל** “kindling, vehemence” (with **חָסַל**); **חָסַל** (for **חָסַל** § 40 B) “twittering” (with **חָסַל**) &c.

Similarly have been formed **חָסַל** “addition” from **חָסַל**; **חָסַל** “brand” from **חָסַל**; and **חָסַל** “clothing” from **חָסַל** (cf. **חָסַל**).

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective **ܡܚܡܝܡܐ** (&c.) “complete”; **ܫܚܝܬܐ** “ivy”; **ܫܘܢܝܬܐ** “cataract”, “*gutta serena*”; **ܥܡܡܐ** a kind of bird (“piper”); **ܦܫܬܐ** “spark”.

§ 125. Among the multiliterals some old compounds may be hiding, as for instance **ܦܫܬܐ** “bat”, and the much mutilated form **ܠܫܢܐ** “frog” (the Aramaic original form being **ܥܦܪܥܐ**). Besides, some of these nouns may be suspected of being foreign words, *e. g.* **ܥܫܬܐ** “skeleton”, “corpse”.

(CC) FORMATIONS WITH PREFIXES.

WITH *M*.

§ 126. A. As in all Semitic tongues, so in Syriac *m* is extensively employed in Noun-formation. First fall to be considered here the Participles of all derived verbal stems (Conjugations), like **ܡܡܝܬܐ**, pass. **ܡܡܝܬܐ**; **ܡܡܝܬܐ**, **ܡܡܝܬܐ**; **ܡܡܝܬܐ**, &c. For these v. Verb *infra*. So too the Infinitives, like **ܡܡܝܬܐ**, &c.

B. With *ma* are formed, besides, (1) words with short vowel after the 2<sup>nd</sup> radical **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “tent”; **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “descent” (ܢܚܬܐ cf. § 26 B); **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “taking” (ܢܡܬܐ); **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “mounting”, and so **ܡܡܝܬܐ** (ܡܠܬܐ § 183); **ܡܡܝܬܐ** “chariot”, “boat”; **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “womb”, &c.—**ܡܡܝܬܐ**, **ܡܡܝܬܐ** “intelligence” (ܡܬܐ cf. § 175 A); **ܡܡܝܬܐ** “a well-known person”, “an acquaintance”; **ܡܡܝܬܐ** “sitting”, “seat”; **ܡܡܝܬܐ** “gift”.—**ܡܡܝܬܐ** “drink”; **ܡܡܝܬܐ**, constr. st. **ܡܡܝܬܐ** “journey”, and so **ܡܡܝܬܐ**, abs. st. **ܡܡܝܬܐ** (§ 75)—**ܡܡܝܬܐ** “oath” (§ 78)—**ܡܡܝܬܐ** “hazard” (ܡܬܐ § 80). To this section belong also **ܡܡܝܬܐ** “eating”, **ܡܡܝܬܐ**, and **ܡܡܝܬܐ** “coming”, **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “going”; **ܡܡܝܬܐ** “cooking” (§ 53).—**ܡܡܝܬܐ** “besom” (East-Syrian **ܡܡܝܬܐ**).

From forms *med. gem.*, **ܡܡܝܬܐ** and **ܡܡܝܬܐ** “entrance”—**ܡܡܝܬܐ** “speech” (§ 29)—**ܡܡܝܬܐ**, **ܡܡܝܬܐ** “shield” (ܡܬܐ); **ܡܡܝܬܐ** “hone” (ܡܬܐ) (§ 59).

From middle *o* are to be brought into this class forms like **ܡܡܝܬܐ** “station”; **ܡܡܝܬܐ** “washing-tub”; **ܡܡܝܬܐ** “city”; **ܡܡܝܬܐ** “net”, &c. The last may have been originally a participle, as is certainly the case with **ܡܡܝܬܐ** “nurse” (for **ܡܡܝܬܐ**).<sup>(1)</sup>

(1) **ܡܡܝܬܐ**, **ܡܡܝܬܐ** “sacrificial bowl” is a borrowed Hebrew word.

Five-lettered nouns.

Presumptive compounds.

(CC) Formations with prefixes: With *m*.

A short *u* occurs in **ܡܝܪܬܐ** “food”, abs. st. **ܡܝܪܬܐ**, pl. **ܡܝܪܬܐܝܐ**; **ܡܠܬܐ** “lasting”, “ever” (§ 59); so too **ܡܫܟܬܐ** “an acquaintance”, and several others. **ܡܫܬܐ** (according to others **ܡܫܬܐ**<sup>(1)</sup>) “comb”, “crest”, is a special, secondary form.

C. (2) Words with *ā* after the 2<sup>nd</sup> rad. **ܡܝܬܐ** “weight”; **ܡܫܬܐ** “magician”; **ܡܫܬܐ** “a pencil for staining the eyes”; **ܡܫܬܐ** “saw” (**ܡܫܬܐ**); **ܡܫܬܐ** “birth”; **ܡܫܬܐ** “rising (of the sun)” — pl. from **ܡܫܬܐ**; **ܡܫܬܐ** “bundle” and many others.

D. (3) Words with *ū* (*ō*): **ܡܫܬܐ** “fountain” (**ܡܫܬܐ**); **ܡܫܬܐ** “bellows”; **ܡܫܬܐ** “storm”; **ܡܫܬܐ** “stumbling”, “offence” (the last two also with **ܡܫܬܐ**); **ܡܫܬܐ** “gush”, “torrent” (**ܡܫܬܐ**); **ܡܫܬܐ** “weight”, and many others.

E. *Me* appears (apart from the cases cited above of **ܡܫܬܐ**, **ܡܫܬܐ** from *ma*) in **ܡܫܬܐ** “web”; **ܡܫܬܐ** “dwelling”, “house-story”.

H. With *mu*: **ܡܫܬܐ** (others say **ܡܫܬܐ**) “spindle”.

G. With *mā*: **ܡܫܬܐ** “nourishment” (**ܡܫܬܐ**); **ܡܫܬܐ** “cistern”: a few other doubtful cases might be added.<sup>(2)</sup>

#### WITH T.

With *t*.

§ 127. A number of Abstract nouns occur, which mostly belong to the Pael or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

**ܡܫܬܐ** “help” (**ܡܫܬܐ**); **ܡܫܬܐ** “roof” (**ܡܫܬܐ**); **ܡܫܬܐ** “ornament” (**ܡܫܬܐ**); **ܡܫܬܐ** “disciple”, f. **ܡܫܬܐ** “female disciple” (**ܡܫܬܐ**); **ܡܫܬܐ** “vexation” (**ܡܫܬܐ**); **ܡܫܬܐ** “something added” (**ܡܫܬܐ**):—**ܡܫܬܐ** “compensation”, “hostage” (**ܡܫܬܐ**); **ܡܫܬܐ** “flattery” (**ܡܫܬܐ**); **ܡܫܬܐ** “combat” (**ܡܫܬܐ**); **ܡܫܬܐ** “object of disdain” (**ܡܫܬܐ**):—**ܡܫܬܐ** “settler” (**ܡܫܬܐ**); **ܡܫܬܐ** “remnants” (**ܡܫܬܐ**).

With short vowel after 2<sup>nd</sup> rad., and feminine-ending: **ܡܫܬܐ** “be-seeching” (**ܡܫܬܐ**); **ܡܫܬܐ** “mockery” (**ܡܫܬܐ**); **ܡܫܬܐ** “pollution” (**ܡܫܬܐ**); **ܡܫܬܐ** “groaning” (**ܡܫܬܐ** for **ܡܫܬܐ** § 174 C):—**ܡܫܬܐ** (East-Syrian **ܡܫܬܐ**) “shame” (**ܡܫܬܐ**); **ܡܫܬܐ** (East-Syrian **ܡܫܬܐ**) “ad-

<sup>(1)</sup> **ܡܫܬܐ** also appears (§ 52).

<sup>(2)</sup> **ܡܫܬܐ** “city” (**ܡܫܬܐ**) seems to have been borrowed from the Assyrian.

dition" (إِهْمَع); — إِمْعَمِد "service" (مِعْمَع); — إِمْحَفِإ "glory", "praise" (مِحْفِإ), pl. إِمْعَمِد; إِمْحَفِإ "wonder", "miracle" (مِحْفِإ), pl. إِمْحَفِإ; إِمْحَفِإ "trade" (مِحْفِإ), pl. إِمْحَفِإ. To this section also belong probably إِمْحَفِإ "urine", and إِمْحَفِإ "skeleton":—With vowel originally short, also—إِمْحَفِإ "clothing" (مِحْفِإ); إِمْحَفِإ "education" (مِحْفِإ); إِمْحَفِإ "narrative" (مِحْفِإ), إِمْحَفِإ; إِمْحَفِإ "praising" (مِحْفِإ); إِمْحَفِإ "foundations" (مِحْفِإ), &c.—إِمْحَفِإ "camp" (مِحْفِإ).

So perhaps إِمْحَفِإ "atonement" (مِحْفِإ) and إِمْحَفِإ "corruption" (مِحْفِإ), if they stand for \*إِمْحَفِإ, \*إِمْحَفِإ and do not take the abstract termination *ūthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort,—like إِمْحَفِإ, إِمْحَفِإ "worm".

## § 127\*.

## OTHER PREFIXES.

Other prefixes.

Some of these are matter of doubt. We have:

(1) *h*, *l* in إِمْحَفِإ, إِمْحَفِإ "palace"—إِمْحَفِإ "threshold" (here *l* is perhaps a mere starting sound, in accordance with § 51), إِمْحَفِإ; إِمْحَفِإ "flute" (دَدَد); إِمْحَفِإ "manuscript" (from إِمْحَفِإ, root مَحَمَح); إِمْحَفِإ *concentus* (مَحَمَح, root مَحَمَح).

(2) *ya*, as it seems, we have in إِمْحَفِإ "jerboa"; إِمْحَفِإ "a kind of antelope"; إِمْحَفِإ "mandragora"; إِمْحَفِإ "smoke"; إِمْحَفِإ "toad"; إِمْحَفِإ "thorny rhubarb".

(DD) FORMATIONS WITH SUFFIXES.<sup>(1)</sup>

## WITH ĀN (ŌN).

(DD) Formations with suffixes:

With ān (ōn).

§ 128. A. In this class appear many Abstract nouns and common nouns (*a*) with *a* after the 1<sup>st</sup> rad.: إِمْحَفِإ "plague"; إِمْحَفِإ "residue"; إِمْحَفِإ "error"<sup>(2)</sup>; إِمْحَفِإ (مَرَر) "rock", &c.

Abstract nouns and nouns substantive.

(b) With *u*: إِمْحَفِإ "oppression"; إِمْحَفِإ "gain"; إِمْحَفِإ "command"; إِمْحَفِإ "doctrine"; إِمْحَفِإ "refuse" (*tert. l*); and many other abstract

(1) In part with prefixes at the same time.

(2) إِمْحَفِإ, for which also occurs إِمْحَفِإ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ب, like **أَوْصِلْ** “wedding-gift”; **خُصِلْ** “swelling” (along with **حُصِلْ**).

(c) With *e* **بُنِيَ** “building”; **يُجِنِ** “harm”; **يُحِنِ** “thought”; **يُحِنِ** “pronouncing”; **يُحِنِ** “will”; and many other abstract nouns from *tert.* ب.—So also **شَرُوبْ** “look”. A few besides, like **يُيَسِلْ** “distinction”; **جُهِجْ** “sloth” (perhaps **جُهِجْ** “time” for **يُحِنِ**?).

*Rem.* Of such doubling as we have in **يُحِنِ**, **يُحِنِ**, no sure trace is any longer to be found. So far as we can settle it, the 2<sup>nd</sup> rad. is *always* soft, the 3<sup>rd</sup> hard.

B. Instead of *ān* we have an old ending *ōn* (*ūn*) in **يُصِفْ** “temptation”, “affliction” a secondary form to **يُصِفْ** “experiment”, “trial”; **يُحِفْ**, **يُحِفْ** “revelation”; and, according to East-Syrian pronunciation, **يُحِفْ** (*dawōnā*) “pity”, West-Syrian **يُحِفْ** (*duwōnō* = *duwānā*); v. § 44.

C. Of substantives with prefixes in this class:—**يُصِفْ** “decamping”; **يُحِفْ** “entry”; **يُصِفْ** (p 183) “ascent”, &c. So too, **يُحِفْ** “girths”. Perhaps also **يُحِفْ** “alarm” (from **يُحِفْ**)<sup>(1)</sup>.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānithā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **يُحِفْ** “earthy, earthly”; **يُحِفْ** “fiery”; **يُحِفْ** “talkative”; **يُحِفْ** “one who is possessed” (from **يُحِفْ** “demon”); and so **يُحِفْ** (from the Persian **يُحِفْ** “demon”); **يُحِفْ** “heavenly”; **يُحِفْ** “slandorous” (from *ταραχῆς*?); **يُحِفْ** “menstruans” (from **يُحِفْ** “menstruation”); **يُحِفْ** “whitish”; a feminine from it is **يُحِفْ** “white poplar”. So **يُحِفْ** “shadow”.

From **يُحِفْ** “throat” is formed **يُحِفْ** “gluttonous”; so **يُحِفْ** “spotted” from **يُحِفْ** “spot” (pl. **يُحِفْ**); **يُحِفْ** “comet” from **يُحِفْ** “*fimbria*”.—In other cases the *l* of the feminine remains before *ān*, as in **يُحِفْ** “quarrelsome”; **يُحِفْ** “given to anger”; **يُحِفْ** “womanly”; **يُحِفْ** “angry”, &c.; and even from substantives without this ending, similar forms in **يُحِفْ** are derived, *e. g.* **يُحِفْ** “happy” (along with **يُحِفْ**) from **يُحِفْ** “health”, “happiness”; **يُحِفْ** “warlike”; **يُحِفْ**,

(<sup>1</sup>) The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

شَجِي ( § 52 B) “strong”; جَارِي “painful”; إِهْفَعِي “indicating a *σχημα*” (إِهْفَعَا), &c.

Specially in favour are adjectives of this form like هِفْعَدِي “intelligent”; زِنْعَرِي “angry”; وَهْهِي “crafty” (from وَهْهَا, *πόρος*, like إِهْفَعِي “to be cunning”); تَمَحِي “anxious”, and many others. In these cases no Abstract noun like هِفْعَدَا can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.—So too, جِسْمَعْدَا “flatterer” (جِسْمَع “to flatter”) (¹).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* *Nomina agentis.* from *all* Participles which begin with *m*: and so participles from Peal are alone excluded. Thus مَعْبُذَا “one who praises” (from مَعْبُذ); مَبْهِي “enlightener” (مَبْهِي); مَنِي “one who provokes” (مَنِي); مَبْهِي “tempter” (مَبْهِي); مَعْبُذَا “one worthy of praise” (مَعْبُذ); هَاأَقْصَا “one who has to be ordained” (هَاأَقْصَا), &c.

In some quadrilaterals the *m* thereupon falls away. The ascertained cases of this sort are إِنْفُذَا “interpreter” (along with مَدْفُذَا); مَجْهِي “braggart”; مَبْهِي “bloody” (together with مَبْ) — (otherwise, however, مَبْهِي “refractory”, &c.).

§ 130<sup>b</sup>. The following appear to be formed in *īn*: هَقْصَا “file” With *īn*. (from هَر “to rub down”); هَقْصَا “turtle-dove”, f. هَقْصَا; مَفْجَا “lark”; مَنِي “hoar frost” (not quite certain; a secondary form is مَنِي), and a few others. Cf. § 132.

#### DIMINUTIVES.

§ 131. Diminutives are formed at pleasure with *ōn*: *e. g.* مَدْجَا “*regulus*”; اِلْهَدَا “minor god”; مَدْجَا “little book”; لَحْدَا “little boy”; حَدَا “little son”, &c.—Feminines take هَدَا ( § 71, 1), *e. g.* اِلْهَدَا “ship” (f.); اِلْهَدَا “little ear”; جَاهَدَا “small stone”; جَاهَدَا “a little bed”. 1. of the feminine termination is retained before this suffix: مَدْهَدَا “small town”; جَاهَدَا “a small church”; لَحْدَا “a short letter”, &c. However, we have هَدَا “ane-

Diminu-  
tives.

With *ōn*.

(¹) On the termination هَدَا v. *infra* § 136.

mone" "little bride" from **مَدْبِل** and **مَدْبِل** (to be pronounced no doubt as **مَدْبِل**) "curricule" from **مَدْبِل**. From the pl. **مَدْبِل** (sg. **مَدْبِل**) appears in this way **مَدْبِل** "short words".

**With īn.** § 132. *Rem.* *īn* may also be a Diminutive suffix: **مَدْبِل**, secondary form to **مَدْبِل** "small bird". Yet it is not to be held as altogether certain.

**With ōs.** § 133. *With ōs.* Not so frequently met with as *ōn*: thus *e. g.* **مَدْبِل** "hatchet"; **مَدْبِل** "small fish"; **مَدْبِل** "little boy" (without any ground-form in use); **مَدْبِل** "little boy", &c.—Feminine forms have **مَدْبِل**, pl. **مَدْبِل** (§ 71). **ل** of the fem. termination falls away before the suffix: **مَدْبِل** "small court" from **مَدْبِل**; **مَدْبِل** "small garden" from **مَدْبِل**; **مَدْبِل** "small bowls", "cups" from **مَدْبِل**; **مَدْبِل** "little girl".

**Others.** § 134. *Rem.* **مَدْبِل** *ὀδρίσκῃ* from **مَدْبِل** likewise appears to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by reduplication of the 3<sup>rd</sup> rad. § 122. Add thereto, although not attested by very old authority, **مَدْبِل** "a little hill", pl. **مَدْبِل**, from **مَدْبِل** "hill" (<sup>1</sup>), alongside of **مَدْبِل**.

**With āi.**

#### WITH *ĀI*.

**With āi alone (nāi).** § 135. *With āi* (**مَدْبِل**, **مَدْبِل**, **مَدْبِل**, &c.) corresponding adjectives<sup>(2)</sup> were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* **مَدْبِل** "fiery" from **مَدْبِل**; **مَدْبِل** "kingly"; **مَدْبِل** *οἰκεῖος*; **مَدْبِل**, **مَدْبِل** "foreign" from **مَدْبِل** "foreign country"; **مَدْبِل** "foreign"; **مَدْبِل** "naked" (from the adjective **مَدْبِل**); **مَدْبِل** "external"; **مَدْبِل** "internal"; **مَدْبِل** "alone" (from the adverb **مَدْبِل**); **مَدْبِل** "belonging to", "proper" (from **مَدْبِل** § 69), &c.—

(<sup>1</sup>) Is **مَدْبِل**, **مَدْبِل** (in Arabic dress **مَدْبِل**) "street" *πόμῃ* by any chance an old Diminutive from **مَدْبِل** "broad street" *πλατεῖα*?

(<sup>2</sup>) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

ܡܝܬܝܐ “Greek” (noun and adj.); ܐܠܢܐ “Alan”; ܝܗܘܕܝܐ “Jew”; ܗܝܢܕܝܐ “Hindoo” from the Persian *Hindū*; ܡܝܕܝܐ “man of Kardū” from *Qardū*; ܡܝܬܝܐ “Parthian” from *Parthau*.

From the feminine ܡܝܬܝܐ “old woman”, ܡܝܬܝܐ “old-womanish”; but from ܡܝܬܝܐ, — ܡܝܬܝܐ, ܡܝܬܝܐ, ܡܝܬܝܐ, ܡܝܬܝܐ; and thus appears ܡܝܬܝܐ *ikéssios* from ܡܝܬܝܐ.

From ܡܝܬܝܐ “night” (§ 49 A); ܡܝܬܝܐ, but also ܡܝܬܝܐ.

From plurals are formed: ܡܝܬܝܐ “effeminate” (ܡܝܬܝܐ “women” § 146); ܡܝܬܝܐ “maidenly” (ܡܝܬܝܐ “maidens” § 146); ܡܝܬܝܐ “fatherly” (ܡܝܬܝܐ), together with ܡܝܬܝܐ “patrician”; ܡܝܬܝܐ “motherly” (ܡܝܬܝܐ § 146); ܡܝܬܝܐ “nominal” (ܡܝܬܝܐ). Cf. with these § 138 A. Similarly ܡܝܬܝܐ “rustic”, from ܡܝܬܝܐ (§ 146).

From ܡܝܬܝܐ “booth”, and ܡܝܬܝܐ “banishment”, are formed ܡܝܬܝܐ “host”, “innkeeper”, ܡܝܬܝܐ “exile”, “outlaw”; so ܡܝܬܝܐ (ܡܝܬܝܐ?) “beginner”. From ܡܝܬܝܐ “glass”, ܡܝܬܝܐ “glazier”.

From name of month ܡܝܬܝܐ: ܡܝܬܝܐ (as adj.), or “autumnal”. So ܡܝܬܝܐ “monk”, especially “novice”, from ܡܝܬܝܐ *κοινόβιον*.

Final *ē* or *ai* falls away throughout before the suffix. Thus ܡܝܬܝܐ “Roman”, from ܡܝܬܝܐ *Ρώμη*; ܡܝܬܝܐ “clerk”, “sacristan”, from ܡܝܬܝܐ *κόγχη* (“choir”); ܡܝܬܝܐ “of Moses” from ܡܝܬܝܐ *Μωϋσῆς*; ܡܝܬܝܐ “Ninevite” from ܡܝܬܝܐ *Νινῆ*; ܡܝܬܝܐ from ܡܝܬܝܐ (name of a place); ܡܝܬܝܐ “from the convent of St. Matthew” (ܡܝܬܝܐ). Similarly ܡܝܬܝܐ “of Edessa”, from ܡܝܬܝܐ *Ἐδέσσα*; ܡܝܬܝܐ from ܡܝܬܝܐ *Ἀπάμεια*; ܡܝܬܝܐ from ܡܝܬܝܐ *Σαμάρια* “Samaria”. But ܡܝܬܝܐ “northern” from ܡܝܬܝܐ.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus ܡܝܬܝܐ “Persian”, from ܡܝܬܝܐ (which itself is of course nothing but a more convenient pronunciation of *Pārs*); ܡܝܬܝܐ “Babylonian”, from ܡܝܬܝܐ; ܡܝܬܝܐ “Aramaic”, “heathen”, from the original *Arām*<sup>(1)</sup>; ܡܝܬܝܐ “Arabian”, “Arab” (still with soft *ā*, v. § 23 D) from *Arav*; ܡܝܬܝܐ “from *Mausil*”; ܡܝܬܝܐ

(1) The West-Syrian schools arbitrarily derived ܡܝܬܝܐ “Aramaic” from ܡܝܬܝܐ, which is a copy of the Hebrew *אַרָּם*, and they left the genuine ܡܝܬܝܐ with the signification of “heathen”.



“of *Garmaq*”; **ܓܪܡܐܩܝܢ** “barbarian” from *βάρβαρος*; **ܐܪܨܥܝܢ** (along with **ܐܪܥܝܢ**) §§ 42 and 52 B) “royal” from the royal name **ܐܪܨܥܝܢ** *Arsaces*; **ܕܡܫܩܝܢ** “from *ܕܡܫܩ*” (locality-name); cf. **ܕܡܫܩܝܢ** “from Damascus” **ܕܡܫܩܝܢ**; and **ܕܡܫܩܝܢ** “from *Καππαδοκία*”. A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from **ܕܡܫܩ** is doubtless **ܐܪܨܥܝܢ**, not **ܕܡܫܩܝܢ**, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus **ܕܡܫܩܝܢ** “from *Dēlōm*”. From **ܕܡܫܩܝܢ** come **ܕܡܫܩܝܢ** and **ܕܡܫܩܝܢ**.

More decided abbreviations we have in **ܕܡܫܩܝܢ** from **ܕܡܫܩܝܢ** (river at Edessa), as well as from **ܕܡܫܩܝܢ** (Bardesanes); **ܕܡܫܩܝܢ** from **ܕܡܫܩܝܢ** (Sidon); **ܕܡܫܩܝܢ** “from *Harrān*”, **ܕܡܫܩܝܢ** (also **ܕܡܫܩܝܢ**), from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”.

The following are also irregular: **ܕܡܫܩܝܢ** “Israelite” from **ܕܡܫܩܝܢ**; and **ܕܡܫܩܝܢ** “Ishmaelite” from **ܕܡܫܩܝܢ**.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**ܕܡܫܩܝܢ** (late formation) *ἐλεφάντινος*, from **ܕܡܫܩܝܢ** “bone of the elephant”, i. e. “ivory”; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”, &c. Yet along with these we have **ܕܡܫܩܝܢ** “Mesopotamian”, from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ**, from **ܕܡܫܩܝܢ**; **ܕܡܫܩܝܢ** “overseer of the refectory” (**ܕܡܫܩܝܢ**); **ܕܡܫܩܝܢ** “of Bardesanes”—v. *supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”, and probably **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*” (along with it, but occurring more rarely, **ܕܡܫܩܝܢ**).—From **ܕܡܫܩܝܢ** comes **ܕܡܫܩܝܢ** (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, e. g. **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”, after the Persian form *Marwazī*; **ܕܡܫܩܝܢ** “from *ܕܡܫܩܝܢ*”, after the more ancient Persian form *Rāgīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

One Abstract noun in *āi*, which however is perhaps of different origin, is **جَبَل**, more rarely **كُحْجَل**, “blame” (constr. st. **جَبَج**).

§ 136. The compound, made up of *ān* (§ 129) and *āi*, which we With *ānāt*. had even in the *gentilicia*, appears often, and especially in the more scientific diction, in derivatives from appellatives: the **ل** of the fem. is almost always retained before it: Thus **تَهْنَل** “fiery”; **يَهْنَل** *ψυχικός*; **أَهْنَل** *πνευματικός*; **جَبَانَل** “ecclesiastical”; **يَهْنَل** “yearly”; **كُهْنَل** “blessing”; **كُحْهْنَل** “begging”, &c.: With the falling away of the feminine ending, however, in **جَهْنَل** “chain-formed”, from **جَهْنَل**.

As *ān* even by itself is used in this way,—which assumes a **ب** before the feminine ending,—it is not always certain whether, for instance, a form ending in **هْنَل** is to be read **تَهْنَل** or **هْنَل**. There are actually found variants like **يَهْنَل** and **يَهْنَل** *ἐπιγεια* (f.) Jas. 3, 15.

#### WITH *ī*, *Y*.

§ 137. These forms are, it may be, of much diversity of origin; in With *ī*, *y* part of them at least the *ī* may have been originally identical with that which has coalesced with another ending into the *āi* of the preceding sections.

To this section belongs the *i* of feminine forms like **يَهْنَل**, **رَحْمَتَل**, &c. (§ 71). So, farther, we have **يَهْنَل** “bee”, pl. **يَهْنَل**; **هَنْتَل** “swallow”; **يَهْنَل** “dog-fly”; **سَوْهَنْتَل** “female snake” (**هَنْتَل** “snake”, pl. **تَهْنَل** § 79 A); **سَهْنَل** “dinner”; **جَهْنَل** “streets” (§ 21 C); **تَجَبَنْتَل** “cancer”; **يَهْنَل** “shivering fit in ague”; **تَهْنَل** “a breaking out”; **جَهْنَل** “a breaking out”; **يَهْنَل**, **يَهْنَل** “bubo (in the human body)”; **سَهْنَل** “purple”; **حَهْنَل** “stomach of ruminants”; **حَهْنَل** “shivering fit in ague”; **يَهْنَل** “flame”; **يَهْنَل** “baptism”; **يَهْنَل** “flute” (and others of this form), &c.

Farther, many masculine abstract nouns, like **سَهْنَل** “robbing”; **كُهْنَل** “oppressing”; **يَهْنَل** “fettering”; **يَهْنَل** “overturning”; **حَهْنَل** “embracing”; **يَهْنَل** “formation”; **كُهْنَل** “sadness”<sup>(1)</sup>, &c.

Perhaps also words like **يَهْنَل** “north” might belong to this class.

(1) Some of the Syrians have foolishly turned the form **يَهْنَل** “affliction”,—fashioned according to this section,—into a form **يَهْنَل**, as if it had the Greek ending *ia*.

WITH *ŪTH*.With *ūth*.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e. g.* مَلِكُومَة “kingdom”; تَدَفُّؤْمَة “heroism”; مِيرَاثَة “inheritance”; مَوْتَة “mortality”; خِلَاقَة “externality”, “exterior”; طَيِّبَة “goodness”, “good”; مِلْكِيَّة “property, attribute”; تَرْكِيَّة “abandonment” (from مَعْلُومَة *nomen agentis* from مَعْلَم “was abandoned” § 130); رِشْوَءَة “revelation”; مِرْغَبَة “consent” (مِرْغَب), &c. So even اِيْكَوْنُومِيَا *oikonomia*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as خَرِيسَة “extreme old age”; اِيْمَانِيَّة “belief”, their primitive words being no longer extant. Infinitives in *o* also belong to this section (v.—‘Verb’). From plurals are formed اَبْنَاهُوت “fatherhood”, alongside of اَبْنَاهُوت “patrocinium”, and اِيْمَانِيَّة “maidenhood” (cf. herewith § 135).

B. From roots *tert.* — there are formed مِثَالِيَّة “equality” (from مِثَال, مِثَال); اِيْمَانِيَّة “purity”; مَاجْدَانِيَّة “magnificence”; اِيْمَانِيَّة “fornication” (from اِيْمَان, اِيْمَان); مِثَالِيَّة “childlessness”, and many others. But, alongside of these, there are other forms also which follow a more ancient method,—that of omitting the last radical: اِيْمَانِيَّة “innocence” (from اِيْمَان); اِيْمَانِيَّة “banishment”; اِيْمَانِيَّة “a meal”; اِيْمَانِيَّة “petition”.—In اِيْمَانِيَّة “form”, and اِيْمَانِيَّة “thing” (§ 76 B), and likewise in اِيْمَانِيَّة “correction” (اِيْمَانِيَّة, اِيْمَانِيَّة); اِيْمَانِيَّة “censure”; اِيْمَانِيَّة “watering”; اِيْمَانِيَّة “fight”; اِيْمَانِيَّة “banquet”,—it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of اِيْمَانِيَّة “atonement”, and اِيْمَانِيَّة “corruption” (§ 127).

Traces of  
other word-  
forming  
suffixes.

## § 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām*, *el*, *n* (فِدَايَا حِل “flea”) are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multiliterals.

## FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like **ܒܢܝܐܪܝܘܫ** “bath-master”, and some others,—has also been joined to the Persian but adopted word **ܥܡܠܐ** “pillar”, the Persian **ܕܠܐܬܐ** “falcon”, and the pure Syriac **ܬܠܬܐ** “ship”, thus: **ܬܠܬܐ ܥܡܠܐ** *ܬܠܬܐ ܥܡܠܐ* “ship-master”. The Persian *kān* is added to the Syriac **ܥܡܠܐ** “ass”; **ܥܡܠܐ ܕܥܡܠܐ** (properly **ܥܡܠܐ ܕܥܡܠܐ**) “ass-driver”, and to the Greek **ܡܝܬܪܐ** *ܡܝܬܪܐ* *ܡܝܬܪܐ* “chamberlain”. So, in addition, we have **ܥܡܠܐ ܕܥܡܠܐ** *ܥܡܠܐ ܕܥܡܠܐ* *ܥܡܠܐ ܕܥܡܠܐ* “a bunch of grapes”. From **ܥܡܠܐ** “played” is formed, after the fashion of Greek words like *εὐθηρία* or *σαφήνεια*, **ܥܡܠܐ ܕܥܡܠܐ** “a game”. Cf. **ܥܡܠܐ ܕܥܡܠܐ** “luxury”, “wantonness” [I Tim. 5, 6] *ܥܡܠܐ ܕܥܡܠܐ* (or rather a secondary form—not yet, it is true, otherwise authenticated—*ܥܡܠܐ ܕܥܡܠܐ*).

Foreign  
suffixes.

## C. COMPOUNDS.

C. Com-  
pounds.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus **ܥܡܠܐ** (constr. st. of **ܥܡܠܐ** “ground” § 146) forms with **ܥܡܠܐ** (pl. **ܥܡܠܐ**) “wall” a firm compound **ܥܡܠܐ ܥܡܠܐ** “foundation”, of which the plural is **ܥܡܠܐ ܥܡܠܐ**; from this quite a new verb then originates, **ܥܡܠܐ** (also written **ܥܡܠܐ**) “he founded”. So too are treated several compounds of **ܥܡܠܐ** “house”, *e. g.* **ܥܡܠܐ ܡܡܠܐ** “tombs”, “graves built inside”; **ܥܡܠܐ ܡܡܠܐ** “storehouses”; **ܥܡܠܐ ܡܡܠܐ** “houses of nativity”, *i. e.* “constellations of nativity” (*γενέσεις*, &c.; and also other compounds, such as **ܥܡܠܐ ܡܡܠܐ** (“lord of...”) “enemy”, **ܥܡܠܐ ܡܡܠܐ** “enemies”, **ܥܡܠܐ ܡܡܠܐ** “female enemy”, **ܥܡܠܐ ܡܡܠܐ** “enmity”; **ܥܡܠܐ ܡܡܠܐ** “beginnings of a month”; **ܥܡܠܐ ܡܡܠܐ** “*capra montis*”, “steinbock”, pl. **ܥܡܠܐ ܡܡܠܐ** “steinbocks”; **ܥܡܠܐ ܡܡܠܐ** “wild goats”; **ܥܡܠܐ ܡܡܠܐ** “sentence” (“judicial decision”), pl. **ܥܡܠܐ ܡܡܠܐ**; **ܥܡܠܐ ܡܡܠܐ** “punishments”; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, *e. g.* **ܥܡܠܐ ܡܡܠܐ** “*filia vocis*”, *i. e.* “word”,

Genitive-  
com-  
pounds.



well as **حججه**, **چفلا** *Báσσος*; **ألفهم** *Ἀλφωνίος*. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

### E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment  
of the pos-  
sessive suf-  
fixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

Suffixes of the Plural.	{	“my”	أنا	“our”	نحن
	{	“thy (m.)”	أنت	{	“your (m.)”
	{	“thy (f.)”	أنت	{	“your (f.)”
	{	“his”	هو	{	“their (m.)”
	{	“her”	هي	{	“their (f.)”

(هو § 49 B)

Thus the same scheme holds throughout; only **أنا**—from *auhī* constitutes a deviation. Notice that the otherwise constantly soft *ay* of the 2<sup>nd</sup> pers. becomes hard after *ai*.

*Example:* **قضا** “judgment” (constr. and abs. st. **قَاضٍ**; pl. **قُتُلَ**, **قُتُلَ**).

#### Singular:

أنا my judgment	نحن our judgment
أنت thy (m.) judgment	أنت your (m.) judgment
أنت thy (f.) „	أنت your (f.) „
هو his „	هو their (m.) „
هي her „	هي their (f.) „

#### Plural:

أنا my judgments	نحن our judgments
أنت thy (m.) judgments	أنت your (m.) judgments
أنت thy (f.) „	أنت your (f.) „
هو his „	هو their (m.) „
هي her „	هي their (f.) „

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel—or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like **بَلٍ** given above, **حَدَمَل** “garment”; **حَكَمَف**, **حَكَمَفَر**, **حَكَمَفِ**; **مَهْفَل** “silver”: **مَهْفَف** <sup>(1)</sup>, **مَهْفَوَف** <sup>(2)</sup>, **مَهْل** “mother”; **أَمَد**, **أَمَدَف** <sup>(3)</sup>, &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

*Rem.* No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **دَاهِلٍ** (from *dahāvā*), we have not merely **دَاهِج**, but also **دَاهِجَوَف**, **دَاهِجَوَف** <sup>(4)</sup>. If,—besides **أَثَرٍ**, **أَثَرَوَف** from **أَثَرٍ** (for *atharā*) “place”,—**أَثَرٍ**, **أَثَرَوَف** are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion **لَاوَح** (= **لَاوَحَف**, **لَاوَحِ**, **لَاوَحَوَف**).

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like **مَلِكَةٍ** “queens” we read, for instance, **مَلِكَتَف**, **مَلِكَتَوَف**, **مَلِكَتَوَف**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertia* — for which *v. infra*, K. Like **مَلِكٍ** “kings”, **شَهِيدٍ** “witnesses”, we have **مَلِكِج**, **مَلِكِجَوَف**, **مَلِكِجَوَف**; **شَهِيدِج**, **شَهِيدِجَوَف**, **شَهِيدِجَوَف**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (**لِ**) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1<sup>st</sup> sing. and 2<sup>nd</sup> and 3<sup>rd</sup> pl. Thus like **يَتَّخِذُ** “taking”, from **يَتَّخِذ**, and **يَتَّخِذُ**, from **يَتَّخِذُ**, so too **يَتَّخِذِج**, **يَتَّخِذِجَوَف**, **يَتَّخِذِجَوَف**, **يَتَّخِذِجَوَف**; **يَتَّخِذِج**, **يَتَّخِذِجَوَف**, **يَتَّخِذِجَوَف**, **يَتَّخِذِجَوَف**, **يَتَّخِذِجَوَف**.

E. At the approach of the suffixes of the 1<sup>st</sup> sing. and 2<sup>nd</sup> and 3<sup>rd</sup> pl., the short vowels before the final consonant are frequently retained,

(1) Thus **تَجِب**, **تَجِبَف**, **تَجِبِ**, **تَجِبَوَف**; **تَجِبَف**, **تَجِبَوَف**, **تَجِبَوَف**, &c.

(2) Thus **تَجِبَوَف**, **تَجِبَوَف**, **تَجِبَوَف**, **تَجِبَوَف**, &c.

(3) Thus **تَجِب**, **تَجِبِ**, **تَجِبِ**, &c.

(4) Thus **تَجِبِج**. Cf. farther **تَجِبِجَوَف**, **تَجِبِجَوَف**, **تَجِبِجَوَف**, **تَجِبِجَوَف**, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus **ܡܝܥܕܐ** (**ܡܝܥܕܐ**, **ܡܝܥܕܐ** &c.); **ܡܝܥܕܐ**, **ܡܝܥܕܐ**, **ܡܝܥܕܐ**, **ܡܝܥܕܐ**, **ܡܝܥܕܐ**. So **ܡܝܥܕܐ** “my burden”; **ܡܝܥܕܐ** “my speech”; **ܡܝܥܕܐ** “their seat”; **ܡܝܥܕܐ** “my friend” &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like **ܡܝܥܕܐ** “vengeance”, **ܡܝܥܕܐ**, and **ܡܝܥܕܐ**, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “watch”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “thought”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “service”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “praise”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “a mother”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “throat”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “eating”, **ܡܝܥܕܐ**, &c. So **ܡܝܥܕܐ** “vine” (for **ܡܝܥܕܐ**), **ܡܝܥܕܐ**, &c.

Thus also with many, which have a long vowel in the syllable preceding the *l* of the feminine: **ܡܝܥܕܐ** “rest, pleasure”, **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “my enemy (f.)”; **ܡܝܥܕܐ** “their hair”; **ܡܝܥܕܐ** “proxima mea”; **ܡܝܥܕܐ** “their synagogue”; **ܡܝܥܕܐ** “their first”; **ܡܝܥܕܐ** “net”; **ܡܝܥܕܐ** “evil”; **ܡܝܥܕܐ** “my mare”, **ܡܝܥܕܐ** (also written **ܡܝܥܕܐ**, **ܡܝܥܕܐ**, but all to be pronounced *mīt*) “my dead (f.)” (§ 26 B).

Where the long vowel represents a radical *o* or *u*, there is a good deal of fluctuation. Thus **ܡܝܥܕܐ** “their city”, but **ܡܝܥܕܐ**; with reversed procedure in **ܡܝܥܕܐ** “my good”, but **ܡܝܥܕܐ**; **ܡܝܥܕܐ** “my Lady, mistress”, as well as **ܡܝܥܕܐ** “my necessity”; **ܡܝܥܕܐ** “height”, **ܡܝܥܕܐ** “court”; **ܡܝܥܕܐ** “hour”. With falling away again, **ܡܝܥܕܐ** “their form”, and with *a* **ܡܝܥܕܐ** “troop”. In some cases the usage has fluctuated. Thus **ܡܝܥܕܐ** “their treasure” with Ephraim, while in the Bible tradition we have **ܡܝܥܕܐ**. From **ܡܝܥܕܐ** “church” the East-Syrians have **ܡܝܥܕܐ**, *ēdath*, the West-Syrians **ܡܝܥܕܐ** *it*.

G. The *a* is retained, when the middle consonant wants the vowel. Thus **ܡܝܥܕܐ**, **ܡܝܥܕܐ**, **ܡܝܥܕܐ** “tear”; **ܡܝܥܕܐ** “blessing”; **ܡܝܥܕܐ** “fright”; **ܡܝܥܕܐ** “riddle”. So too **ܡܝܥܕܐ** “question”; **ܡܝܥܕܐ** “fatigue”; **ܡܝܥܕܐ**,



تَبْوَاجِف “joy” (from *ḥaḍwēthā*, or *ḥaḍūthā* § 40 D. 101), &c. Thus also with diphthongs, like مَهْجَلَدِف “stature”; جَوَّجَلَدِف “quaking”; تَهْجَلَدِف “guilt”, &c.—It is the same when the middle radical is doubled in cases like زَنْجَلَدِف “pleasure”; زَنْجَلَدِف, زَنْجَلَدِف, زَنْجَلَدِف “word”; جَنْجَلَدِف “garden”; جَنْجَلَدِف “basis”; جَوْجَلَدِف, جَوْجَلَدِف, جَوْجَلَدِف “place”, &c. جَنْجَلَدِف “sleep” conforms to these examples: جَنْجَلَدِف, جَنْجَلَدِف; while from analogous formations (§ 105) we have زَوْجَلَدِف, زَوْجَلَدِف “care”; شَعْجَلَدِف, شَعْجَلَدِف (for which, however, the old poets have شَعْجَلَدِف, شَعْجَلَدِف). So اَمْجَلَدِف “maid-servant”; تَنْجَلَدِف, تَنْجَلَدِف “end”; اَمْجَلَدِف “basis”.

H. The feminines of derivatives from *tertia* ُ present no difficulty. اَمْ, لَمْ are there retained unaltered: عَمْجَلَدِف, عَمْجَلَدِف “prisoner (f.)”; مَمْجَلَدِف “city”; اَمْجَلَدِف “praising”; عَمْجَلَدِف “conversation”; حَمْجَلَدِف “escort”.—مَمْجَلَدِف “stroke”; رَحْمَلَدِف, رَحْمَلَدِف “prayer”.—Similarly, of course, with those in اَمْ, and abstracts in لَمْ.

J. Forms which end in لَمْ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2<sup>nd</sup> and 3<sup>rd</sup> sing. and the 1<sup>st</sup> pl. thus, سَمْلَم, تَمْلَم “pious”; كَمْلَم “throne”: تَمْلَم, تَمْلَم; كَمْلَم, كَمْلَم, &c.

اَمْلَم (constr. st. كَمْلَم), جَمْلَم “camp”, يَمْلَم “drinking” form with the suffix of the 1<sup>st</sup> sing. كَمْلَم, جَمْلَم, يَمْلَم. In other cases those which end in لَمْ in the emphatic st. have مَمْ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple ̄: sometimes only one simple ُ is written instead of the two: مَمْ (يَمْ § 17) or مَمْ “my meditation”; مَمْ or مَمْ “my boy”; مَمْ or مَمْ “mine elect”; مَمْ “my suffocation”; مَمْ, مَمْ “my shepherd”. If the لَمْ stands after a vowel, the suffix is then at all events silent; thus from كَمْلَم “creator”, كَمْ; from مَمْ “call”, مَمْ.

The ُ of the suffix is in like manner silent after ِ as final radical: كَمْلَم “my consolation”; مَمْ “mine enemy, [my hater]”; and so مَمْ “my lord” (= مَمْ).

Before the suffixes of the 2<sup>nd</sup> and 3<sup>rd</sup> pl. we have, in accordance with § 40 C, مَمْجَلَدِف, مَمْجَلَدِف “their confusion”, &c. So too the West-Syrians have مَمْجَلَدِف, مَمْجَلَدِف, &c., while the East-Syrians have مَمْجَلَدِف, مَمْجَلَدِف, &c.

L. Greek words in **ᾶ** *ος*, **ῆ** *αι* (pl.), **ᾱ** *ας*, &c. do not take suffixes (§ 225).—**διαθήκη** takes suffixes, as if it were a plural, without however being construed as a plural: **ἡ διαθήκη** “his testament”; **τιμὴ** (sg. f.) &c. In the very same way occur **ἡ τιμή**, **ἡ τιμή** “my, his price” from **τιμή** *τιμῆ* as a sing. fem. Perhaps there are still other Greek words in *η*, which are thus treated.

**F. List of  
anomalous  
nouns.  
Substan-  
tives and  
adjectives.**

- [illegible]

أُمٌّ "mother"; أُمٌّ, أُمٌّ, &c.; pl. أُمَّهَاتٌ.

**جَبَلٌ**, **جِبَالٌ**, **جَبَلَاتٌ**, "daughter"; wanting abs. st.; constr. st.. **جَبَلًا**; **جِبَالًا**, &c.; but **جَبَابٍ**, pl. **جَبَابٍ**, **قَبْلَ**, **قَبْلَمِ**, &c.).

قَتِيلٌ, قَتِيلٌ, قَتِيلٌ; pl. قَتِيلٌ. “blood”; قَتِيلٌ, قَتِيلٌ; pl. قَتِيلٌ.

ܪܬܐ “kind, species”; constr. st. ܪܬܐ (West-Syrian ܪܬܐ); pl. ܪܬܐ, ܪܬܐ, ܪܬܐ, &c. An early naturalised Persian word.

ܡܡܐ “mamma”; ܡܡܐ; pl. ܡܡܐ, ܡܡܐ, ܡܡܐ.

ܝܡܐ “hand” (for ܝܡܐ § 40 C); constr. st. ܝܡܐ, particularly in transferred application and adverbial use (ܝܡܐ “by means of”, “owing to”; ܝܡܐ ܒܝܠܐ “by the side of the river”, &c.), and ܝܡܐ (substantively); thus before suffixes:—ܝܡܐܝܢ, ܝܡܐܝܢ, ܝܡܐܝܢ, &c. (ܝܡܐܝܢ “through them”: In West-Syrian appears indeed the artificial formation ܝܡܐܝܢ ܕܝܡܐܝܢ). Pl. ܝܡܐܝܢܐ, ܝܡܐܝܢܐ; ܝܡܐܝܢܐ: with suffix, ܝܡܐܝܢܐ, &c. ܝܡܐܝܢܐ (East-Syrian ܝܡܐܝܢܐ “handles”).

ܥܡܡܐ “heaven”; ܥܡܡܐ (§ 73), ܥܡܡܐ, ܥܡܡܐ, &c.: In form always plural.

ܡܝܬܐ “water”; ܡܝܬܐ, ܡܝܬܐ. With suffixes, at pleasure either ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, or ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, ܡܝܬܐܝܢ, &c.

ܥܡܡܐ “ground, bottom”; constr. st. ܥܡܡܐ, East-Syrian ܥܡܡܐ, (almost never occurring except in combinations like ܥܡܡܐ ܥܡܡܐ “foundation”; ܥܡܡܐ ܥܡܡܐ “waste from storehouses”). With suff. ܥܡܡܐܝܢ, ܥܡܡܐܝܢ; Pl. ܥܡܡܐܝܢܐ; and with suff. ܥܡܡܐܝܢܐ; and also ܥܡܡܐܝܢܐ “their seats”, &c.

ܥܡܡܐ “year”; abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐ (doubtful whether used with suffixes): pl. ܥܡܡܐܝܢ, ܥܡܡܐܝܢ; with suff. ܥܡܡܐܝܢ, &c.

ܥܡܡܐ “maid-servant” (probably without abs. or constr. state); ܥܡܡܐܝܢ, ܥܡܡܐܝܢ, &c.—ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ.

ܥܡܡܐ “lip”: abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐܝܢ, ܥܡܡܐܝܢ, &c.—ܥܡܡܐܝܢܐ.

ܥܡܡܐ “side, face”; ܥܡܡܐܝܢ. Defective parts supplied from ܥܡܡܐ “face”, ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ, &c.; (properly Dual of ܥܡܡܐ “nose” § 28).

ܥܡܡܐ (better ܥܡܡܐ “lungs”. Pl. ܥܡܡܐܝܢܐ: according to others (perhaps more correctly) ܥܡܡܐܝܢܐ, i. e. ܥܡܡܐܝܢܐ).

ܥܡܡܐ “house”: abs. st. ܥܡܡܐ (§ 26 C); constr. st. ܥܡܡܐܝܢ, ܥܡܡܐܝܢ, &c.: pl. ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ, &c.

ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ (two different modes of writing down the same pronunciation of the word. attā, atō) “woman”: constr. st. ܥܡܡܐܝܢܐ, ܥܡܡܐܝܢܐ, &c.

Pl. **يَقْعَنِي**, **يَقْعَت**, **يَقْعَت**; **يَقْعَت**, &c.—As a diminutive, appears **يَقْعَنِي** “little women”. Sing. of this form is said to be **يَقْعَنِي**.

**أَنف**, **أَنف**, “one”, **أَنف** (“man”); pl. **أَنف**, **أَنف** “several”, “certain” **أَنف**. The emph. st. **أَنف** signifies “man”, “of human nature”, but much more frequently it bears the original collective sense, “men” or “people”. It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: **أَنف** “the people of the town”, &c.; **أَنف** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **أَنف**, **أَنف**, **أَنف**, **أَنف**; pl. **أَنف**, **أَنف**. Very rarely we meet with **أَنف** “man”; rarely with **أَنف** “woman”.

**أَنف**, **أَنف** or **أَنف**, **أَنف** (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs.st. is **أَنف** (for which **أَنف** is often improperly written, § 16 C. Rem.) and **أَنف** (**أَنف** not so good) in the combination **أَنف** “by night and day” (§ 243), also “the space of a night and a day”. On rare occasions the words are found in reversed order **أَنف**. Pl. **أَنف**, **أَنف**.

**أَنف** “lion” (for **أَنف**); no constr. or abs. st. Pl. **أَنف**, **أَنف**.—Fem. **أَنف** “lioness”; pl. no doubt **أَنف**.

**أَنف** (for **أَنف**) “cucumber”; pl. **أَنف**, **أَنف**, and later form (as if we had in this case the abstract-ending **أَنف**) **أَنف**.

**أَنف** (only used of God and of Christ), and **أَنف** (= **أَنف**) “master, lord” constr. st. **أَنف**. A secondary form of the constr. st. *mār* appears to present itself in **أَنف** **أَنف** Spic. 41, 15, and even **أَنف** **أَنف** in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = **أَنف** “the lord of the gods”, i. e., *Zeus* <sup>(1)</sup>. Abs. st. wanting; **أَنف**, **أَنف**, &c.; pl. **أَنف** and more rarely **أَنف**, **أَنف**; with suff. **أَنف**, &c.; or even **أَنف**, **أَنف** (but hardly a corresponding constr. st., or corresponding forms with suffixes).—Fem. **أَنف**, **أَنف**; **أَنف**, &c.

**أَنف** “city, village”; abs. st. **أَنف**; constr. st. **أَنف**, also **أَنف**; with suff. **أَنف**, **أَنف**, &c.; pl. (the collective) **أَنف**; constr. st. **أَنف**;

(<sup>1</sup>) In **أَنف** Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

no abs. st. Pl. with suff. (1) **قَهْ تِينْ**, **قَهْ تِينْ**, (2) more frequently **قَهْ تِينْ**, **قَهْ تِينْ**, **قَهْ تِينْ**, &c.—As secondary forms of the pl., **قَهْ تِينْ** and **قَهْ تِينْ** (§ 89, end).—Cf. besides the purely artificial imitation **قَهْ تِينْ** **κωμοπόλεις** [“village-towns”, or “country towns”].

**سَعْنِيْ** “ass”; pl. **سَعْنِيْ**, but also (when a collective, like **قَهْ تِينْ**) **سَعْنِيْ**.  
With suff. **سَعْنِيْ**, **سَعْنِيْ**, &c.

**اَهْ مَعْنِيْ** “folk”; pl. **اَهْ مَعْنِيْ**, **اَهْ مَعْنِيْ**; in isolated cases, **اَهْ مَعْنِيْ**, **اَهْ مَعْنِيْ**.

**لَحْنِيْ**, f. **لَحْنِيْ**, “young” forms, as an adjective and also in the meaning “servant”, in accordance with rule, **لَحْنِيْ**, **لَحْنِيْ**; **لَحْنِيْ** (“his young men”), &c.; **لَحْنِيْ**, **لَحْنِيْ**, &c.; but in the meaning “boy”, “girl”: **لَحْنِيْ** (it is a matter of question whether it has suffixes in this meaning); **لَحْنِيْ**. In like manner **بِرِيْ** “piece (of bread)”; pl. **بِرِيْ**: and **تَبْرِيْ** “breast”, with **تَبْرِيْ** (§ 79 A), as well as **تَبْرِيْ**.

**اَهْ لِيْ** “like”; pl. f. emph. st. **اَهْ لِيْ**, pl. m. **اَهْ لِيْ**. The other forms are doubtful.

**اَهْ لِيْ** “alius”: **اَهْ لِيْ**; f. **اَهْ لِيْ** (East-Syrian: **اَهْ لِيْ**); **اَهْ لِيْ**; **اَهْ لِيْ**; **اَهْ لِيْ**; **اَهْ لِيْ**; **اَهْ لِيْ**; **اَهْ لِيْ**.

**اَهْ لِيْ** “great”, “master”, &c.; **اَهْ لِيْ**, &c. Pl. “great, tall, grown up”, **اَهْ لِيْ**, **اَهْ لِيْ**, **اَهْ لِيْ**; **اَهْ لِيْ**, **اَهْ لِيْ**, **اَهْ لِيْ**—“great ones”: **اَهْ لِيْ**, **اَهْ لِيْ**, **اَهْ لِيْ**; **اَهْ لِيْ**, **اَهْ لِيْ**, &c.; f. **اَهْ لِيْ**, &c.—“teachers”: **اَهْ لِيْ**, **اَهْ لِيْ**, &c. In close combinations, in pl. constr. st. we have, **اَهْ لِيْ**, **اَهْ لِيْ** “householders”; **اَهْ لِيْ** “high priests”, &c.—In very rare instances we may even come upon a singular **اَهْ لِيْ** (used as an Adjective): Probably the forms **اَهْ لِيْ** &c. never occurred as plurals in the earlier times.

So **اَهْ لِيْ** “small” (pl.), of which the singular in use is **اَهْ لِيْ**. The sing. **اَهْ لِيْ** is very rarely used indeed.

From **اَهْ لِيْ** “roofing”, the West-Syrians form **اَهْ لِيْ**, the East-Syrians **اَهْ لِيْ**, as if it stood **اَهْ لِيْ**: thus they treat the word exactly in the way which is usually adopted with forms *med. gem.* (§ 59).

Pro-nominals.

§ 147. We might mention here also one or two nouns of vague meaning:

**اَهْ لِيْ** “something” (exceedingly rare, **اَهْ لِيْ**), indeclinable: a later pl. however is **اَهْ لِيْ** “things”.

ܦܚܝܬܐ “a certain one” f. ܦܚܝܬܐ.

ܦܚܝܬܐ (East-Syrian) and ܦܚܝܬܐ (West-Syrian) “a certain number”, from ܦܚܝܬܐ (ܦܚܝܬܐ) (v. § 146) and the above-mentioned ܦܚܝܬܐ.

### 3. NUMERALS.

3. Numerals.

§ 148.

#### CARDINAL NUMBERS.

Cardinal  
numbers.  
Leading  
forms.

##### First Decade.

m.	f.	m.	f.
1. ܫܠܝܬܐ	ܫܠܝܬܐ	6. ܠܥܬܐ, ܠܥܬܐ	ܠܥܬܐ
2. ܠܐܝܬܐ	ܠܐܝܬܐ	7. ܠܦܬܐ	ܠܦܬܐ
3. ܠܬܠܬܐ	ܠܬܠܬܐ	8. ܠܐܪܒܐ	ܠܐܪܒܐ
4. ܠܐܪܒܐ	ܠܐܪܒܐ	9. ܠܥܬܐ	ܠܥܬܐ
5. ܠܬܠܬܐ	ܠܬܠܬܐ	10. ܠܥܬܐ	ܠܥܬܐ

*Rem.* ܠܬܠܬܐ “some”; f. ܠܬܠܬܐ, may be regarded as plural of ܬܠܬܐ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

##### Second Decade.

m.	f.
11. ܫܠܝܬܐ	ܫܠܝܬܐ (ܫܠܝܬܐ).
12. ܠܐܝܬܐ	ܠܐܝܬܐ (ܠܐܝܬܐ).
13. ܠܬܠܬܐ	ܠܬܠܬܐ (ܠܬܠܬܐ).
14. ܠܐܪܒܐ <sup>(1)</sup>	ܠܐܪܒܐ (ܠܐܪܒܐ) and ܠܐܪܒܐ (rarely).
15. ܠܬܠܬܐ <sup>(1)</sup>	ܠܬܠܬܐ, ܠܬܠܬܐ.
16. <sup>(2)</sup>	East-Syrian ܠܬܠܬܐ, and West-Syrian ܠܬܠܬܐ.

(1) Known to the author only from grammatical tradition.

(2) In all expressions of the numeral 16 attested by ancient authorities (*šet-ta'sar*, *šet-ta'sérē*; *šētha'sar*, *šētha'sérē*; (*e*)*šta'sar*) only one l is taken into account:

	m.	f.
17. مَجْدَحِي (rarely)	مَجْدَحِي, commonly	مَجْدَحِي (مَجْدَحِي) & مَحْدَحِي (rarely).
18. اَصْبَحِي (rarely)	اَصْبَحِي	اَصْبَحِي (اَصْبَحِي).
19. اَمَحِي (rarely).	اَمَحِي, commonly	اَمَحِي (اَمَحِي).
	اَمَحِي	

C. *Tens.* The tens are:

20. عَشْر	60. عِشْر, عِشْر
30. اِثْنِ	70. عِشْر
40. اَرْبَع	80. اِثْنِ, also written اَصْل
50. خَمْس	90. اِعْش

100 is مِئَة (مِئَة, مِئَة v. § 43 E).

200 is مِئَة (others مِئَة).

300 is اَلْمِئَة, &c.

1000 is اَلْاَلْف.

10,000 is عَشْرَة (better perhaps عَشْرَة).

From مِئَة appears in the emph. st. مِئَة "one hundred", pl. مِئَات. So اَلْاَلْف from اَلْف, pl. اَلْاَلْفَة, اَلْاَلْف (¹); and عَشْرَة from عَشْر; pl. عَشْرَة, عَشْرَة. The plurals of اَلْف and عَشْر are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; e. g. اَرْبَع اَلْاَلْف 4000; اَلْاَلْف خَمْس 5000; عَشْرَة اَلْاَلْف 50,000.

E. With the larger numbers the higher order always comes first: اَرْبَع اَلْاَلْف, 421 (f.); اَلْاَلْف اَلْاَلْف, 386 (f.); مِئَة اَلْاَلْف, 7337 (Ezra 2, 65); اَلْف مِئَة اَلْاَلْف, 1017 (2, 39); اَرْبَع اَلْاَلْف اَلْاَلْف, 42,360 (2, 64); اَلْف اَلْاَلْف اَلْاَلْف, 54,400 (Num. 2, 6), &c.

Forms with  
suffixes.

§ 149. The numbers from 2 to 10 yield special forms with suffixes, to indicate groups:

accordingly we meet sometimes also with اَلْاَلْف, اَلْاَلْف, اَلْاَلْف, the last the f. of *ēsta'sar* and certainly to be pronounced *ēsta'sērē* or *ēsta'esrē*.—The form usual in print اَلْاَلْف, اَلْاَلْف (after the analogy of اَلْاَلْف, &c.) appears to be met with only in pretty late manuscripts.

(¹) The pronunciation of the secondary form اَلْاَلْف is uncertain. Perhaps اَلْاَلْف.

2. **اَيْنِ** “we two”; **اَيْنِغَ** “you two”; **اَيْنِغَ** “they two”. This number alone has in addition a feminine form used in this meaning **اَيْنِغَ**, &c.

- |  |                        |
|--|------------------------|
| 3. <b>اَيْنِغَ</b> “they three” <sup>(1)</sup> | 7. <b>اَيْنِغَ</b>     |
| 4. <b>اَيْنِغَ</b>                             | 8. <b>اَيْنِغَ</b> (?) |
| 5. <b>اَيْنِغَ</b>                             | 9. <b>اَيْنِغَ</b> (?) |
| 6. <b>اَيْنِغَ</b>                             | 10. <b>اَيْنِغَ</b>    |

§ 150. The abs. st. of the masc. numbers from 2 to 19 (?) appears in the meaning of “the *n*<sup>th</sup> day of the month” (always, to be sure, with prep. **د**):

Days of the months.

2. **اَيْنِغَ** “on the 2<sup>nd</sup> day of the month”.

3. **اَيْنِغَ** “on the 3<sup>rd</sup> day of the month”.

- |                    |                     |                     |
|--------------------|---------------------|---------------------|
| 4. <b>اَيْنِغَ</b> | 9. <b>اَيْنِغَ</b>  | 13. <b>اَيْنِغَ</b> |
| 5. <b>اَيْنِغَ</b> | 10. <b>اَيْنِغَ</b> | 14. <b>اَيْنِغَ</b> |
| 6. <b>اَيْنِغَ</b> | 11. <b>اَيْنِغَ</b> | 15. <b>اَيْنِغَ</b> |
| 7. <b>اَيْنِغَ</b> | 12. <b>اَيْنِغَ</b> | 17. <b>اَيْنِغَ</b> |
| 8. <b>اَيْنِغَ</b> |                     |                     |

§ 151. Another substantive-form is **اَيْنِغَ** “the Twelve” (Apostles or a similar company); **اَيْنِغَ** “his Twelve”; also—**اَيْنِغَ** “quaternion”, “four together”, and **اَيْنِغَ** “decade”.

Another substantive-form.

§ 152. Forms of the constr. st. in **اَيْنِغَ** appear occasionally for the purpose of denoting things which are closely associated: **اَيْنِغَ** “the ten cities” (*Δεκάπολις*); **اَيْنِغَ** *επτάπυργος*; **اَيْنِغَ** “their six wings”; **اَيْنِغَ** “the four winds”; **اَيْنِغَ** “a week”; **اَيْنِغَ** “her four points”; **اَيْنِغَ** “his four corners”.—For **اَيْنِغَ** “the Hexameron (of the Creation)” **اَيْنِغَ** is doubtless better. From the somewhat forced formation **اَيْنِغَ** *τετραποδον* there is current as pl. **اَيْنِغَ** or **اَيْنِغَ**.

Numerals in compound expressions.

(1) I give only the forms of the 3<sup>rd</sup> m. pl. Notice the hardness of the **اَيْنِغَ**, which, however strange it may seem, is quite certain.

(2) Also **اَيْنِغَ**, like **اَيْنِغَ**.—I give the vowels in those forms only in which they are certain.



Other formations, of an artificial character and modelled on the Greek, are **اقتب حنل** (say **اقتب حنل**) *δυσφυσίται*; **انل حنل** *ἀμφότεροδέξιος*, &c.

Ordinal numbers.

§ 153.

ORDINAL NUMBERS.

1 <sup>st</sup> <b>مبعل</b> (also <b>مبعل</b> , abs. st. <b>مبعل</b> ).	6 <sup>th</sup> <b>عبلبل</b> (W.-Syrian <b>عبلبل</b> ).
2 <sup>nd</sup> <b>انل</b> , f. <b>انلبل</b> ; more rarely <b>انل</b> , f. <b>انلبل</b> (§ 71).	7 <sup>th</sup> <b>عبلبل</b> .
3 <sup>rd</sup> <b>اچبل</b> .	8 <sup>th</sup> <b>اقلبل</b> .
4 <sup>th</sup> <b>اقلبل</b> .	9 <sup>th</sup> <b>اقلبل</b> .
5 <sup>th</sup> <b>اقلبل</b> .	10 <sup>th</sup> <b>اقلبل</b> .

Sometimes this formation is carried still farther, and one says, for instance, **انلبل** “the 15<sup>th</sup>”; **اقلبل** “the 20<sup>th</sup>”. So even **انلبل** “the ten-thousandth”; but there are no such forms from **اقل** 100 or **اقل** 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; e. g. **اقلبل** “with four wings”.

Other forms derived from numerals.

§ 154.

*Rem.* From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like **اقلبل** “a third part” (but **اقلبل** “three years old”); **اقلبل** “a fourth”; **اقلبل** “a fifth”; **اقلبل** “an eighth”; **اقلبل** “a ninth”; **اقلبل** “a tenth”<sup>(1)</sup>.— We have also adverbs, like **اقلبل** “in the third place” (§ 155 A), &c., and verbs like **اقلبل** “to do three times”, &c. A strange formation is given in **اقلبل** “for the second time”: the termination is Greek in form; no doubt it was originally **اقلبل**, an emph. st. of **اقلبل**.

4. Particles.

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

§ 155.

A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), e. g. **اقلبل** “beautifully”; **اقلبل** “badly”, “ill”; **اقلبل** “in vain” (which does not occur as an adjective); **اقلبل** (end)

<sup>(1)</sup> In old authors I find only **اقلبل**, **اقلبل**, **اقلبل**. For “a sixth” I find, but only late, **اقلبل**. There is a quite recent form, after the Arabic *suds*, **اقلبل** or plainly **اقلبل**.

“completely”, and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly **جَبِيْءًا** “barely”; **بَشَرًا** (others **بَشَرًا**) “very”; **نَشِيْءًا** “actively”; **لَفْءًا** “without eating”; **عَدَا** and **عَمِيْءًا** “at the same time”; **جَلِيْءًا** “finely”, “handsomely”; **اِلْتِهًا** “for the second time”; **اِلْتِهًا** “for the third time”; and in **بَرَدَ بَرَدًا** “to make a present of”, “to bestow” (*χαρι-ζεσθαι*). So too **اَسْبِيْءًا** “at last”, and **مَبْرُءًا** “first”. From the *āyath* of these forms (f. of *āi* § 135) has then sprung **اِسْبِيْءًا**, the usual termination by means of which Adverbs of Quality are formed from all adjectives and from many substantives: **بَقِيْءًا** “beautifully”; **جَنِيْءًا** “truly”; **تَجَنِيْءًا** “purely”, “pure”; **مُتَعَنِيْءًا** “hidden”, “secretly”; **اِلْتِهًا** “divinely”, &c. Notice **اَسْبِيْءًا** (East-Syrian **اَسْبِيْءًا**) “another way”, (§ 146), and **رَحْفًا** “little” (adv.) (**رَحْفًا** also seems correct) with the *y* of the f. (§ 71).—**م** or even **ا** is sometimes written for **ا** (§ 40 E): **جَنِيْءًا**; **جَانِيْءًا** “justly” = **جَانِيْءًا**. In a few cases, a form occurs with the preposition **د**:—**جَانِيْءًا** “lastly”, “at last”; **دِيْءًا** “in Latin fashion”; **جَانِيْءًا** “six-fold”.

Farther, many words compounded with prepositions are used as adverbs, e. g. **جَمِيْءًا** “thoroughly”; **دَجَمِيْءًا** “scarcely”; **اِلْتِهًا** (¹) “in truth”, in rare instances **دَحَمَمِيْءًا** and **دَحَمَمِيْءًا**; **دَحَمَمِيْءًا** (¹) “first” (vowels not quite certain). **دَحَمَمِيْءًا** (§ 156) “all at once”; **دَحَمَمِيْءًا**; **دَحَمَمِيْءًا** “at the same time”.

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

**اِلْتِهًا** “above”.

**اِسْبِيْءًا**, **اِسْبِيْءًا** “below”.

**اِسْبِيْءًا** (¹), **اِسْبِيْءًا** “downward”.

**اِسْبِيْءًا** (East-Syrian, as it seems, **اِسْبِيْءًا**) “in earlier times”, “of old”.—

So **اِسْبِيْءًا**; and **اِسْبِيْءًا**, **اِسْبِيْءًا** (¹).

**اِسْبِيْءًا** “overagainst”.

**اِسْبِيْءًا**, **اِسْبِيْءًا** “now” (present time).

(¹) Notice the peculiar plural-ending.

حَتَّىٰ هُنَا (vocalisation not quite certain) “up till now, hitherto, still”.

هَذَا يَوْمًا “to-day”; هَذَا يَوْمًا “to-morrow”; الْيَوْمَ “yesterday”; مَلْهُمًا “two days ago”.

سَنَائِي “last year”; سَنَائِي، سَنَائِي، سَنَائِي “next year”. هُنَا “when?”; هُنَا (1) “then”.

هُنَا “where?” (هُنَا “why?”): هُنَا “here”; هُنَا (= هُنَا)، هُنَا “from here”, “hence”; هُنَا “where...from”, “whence?”; هُنَا “hither”, “this way”, “on this side” (هُنَا); هُنَا “from this place”; هُنَا “where?”; هُنَا “whither, where...to?” (these two forms are found only in one old text); هُنَا “here”; هُنَا “here”; هُنَا “there”; هُنَا “yonder”: هُنَا “away there”, “on that side” (هُنَا).

هُنَا “now”; هُنَا، هُنَا “up till now”, “still”, “yet”; هُنَا “now”, “thus”.

هُنَا، هُنَا، هُنَا “at all times”.

هُنَا “already”, “perhaps”, “possibly”, &c.

هُنَا “sufficiently”, “already”.

هُنَا “already”.

The phrases هُنَا (son of his day) “on the same day” هُنَا “at the same hour” and هُنَا “backward” (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

هُنَا “how?”; هُنَا “as” (and its combinations: cf. § 364); هُنَا “thus” (with Prepositions: هُنَا “thereupon”; هُنَا “thereof, therefrom”, &c.). هُنَا “thus”; هُنَا “thereupon”; with هُنَا، هُنَا or هُنَا، هُنَا “thereupon”; هُنَا “on this account”. — هُنَا “thus”. هُنَا “namely”. \* هُنَا (2) (on very rare occasions heading a

(1) Also, هُنَا “thenceforward”, &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(2) In what follows, an asterisk (\*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

• “and”, “also”; **و** “also”; **أول** “farther”, “again”; **أو** “or”;  
**إف** “*sive*”:—**ف** “but”; \***ف** (properly “thén”) “but”. \***ف** *μέν*.—  
 \***يا**, **يا** “please!”, “pray!”.

؛ “that” (in the widest sense), and many prepositions combined therewith: **عِنْدَ** “at the time, when”, “when”; **هَنَذَا** “whereas”; **كَيْفَ** “thus” (from **عِنْدَ** + **يَوْمَ**); ؛ **بِذَلِكَ** “since”, and so with other prepositions (§ 360).— ؛ **أَيْنَ** “where”; ؛ **أَيْنَ** “where”; ؛ **أَيْنَ**, ؛ **أَيْنَ**, ؛ **أَيْنَ**, ؛ **أَيْنَ**, ؛ **أَيْنَ**, ؛ **أَيْنَ**, even mere (**أَيْنَ**), and many others, “as”, “just as”. ؛ **عِنْدَ** “when”, “at the time, when”; ؛ **حَتَّى** “until”, &c.

The following, amongst others, are pure Greek words:  $\gamma\lambda$  τάχα “perhaps”;  $\epsilon\iota\tau\alpha$ ,  $\alpha\sigma\epsilon\omega\varsigma$ ,  $\mu\alpha\lambda\lambda\omicron\nu$ ,  $\mu\alpha\lambda\iota\sigma\tau\alpha$ .

**Prepositions.**  
**List of prepositions.**

و "in"	} The <i>n</i> of <b>ف</b> is assimilated in the adverbials <b>فَمُبَدِّئًا</b> , <b>فَمُبَدِّئَةً</b> , "all at once"; "suddenly"; "forthwith"; <b>فَمُجَلًّا</b> , <b>فَمُجَلَّةً</b> , <b>فَمُجَلِّدًا</b> , <b>فَمُجَلِّدَةً</b> , "anew,—in one's turn", which are also sometimes written <b>فَمُجَلِّدًا</b> &c. (2).
لِ "to"	
مِنْ "from"	

<sup>(2)</sup> In pronunciation the *n* of *men* was frequently assimilated even at other times.

بَيْنَ (no suff.); بَيْنَ; بَيْنَ “between”.

أَسْفَلَ (not used with suff.); أَسْفَلَ pl.; أَسْفَلَ (before suff. too?) “under”.

عَلَى as pl. “upon” (عَلَى, عَلَى &c.; in poetry often عَلَى, عَلَى &c.); عَلَى “over”.

مَعَ “with”.

عِندَ “with”, “to”.

بِ (§ 21 C) pl. “with”, “to”.

مُتَمَم pl. “before”: مُتَمَم “before” (not with suff.), \*مُتَمَم (only before suff.).

مُتَمَم (not with suff.), مُتَمَم “round”, “about”.

مُتَمَم pl.; مُتَمَم (only before suff.) “instead of”.

حَتَّى “until”, “up to” (not with suff.).

\*مُتَمَم (only before suff.) “like”.

مُتَمَم (مُتَمَم; not with suff.); \*مُتَمَم, \*مُتَمَم (only before suff.) “for the sake of”, “on account of”.

مُتَمَم (from مُتَمَم + م “on the track of”) “after”.

مُتَمَم (مُتَمَم + م “hiding from”) “behind”.

مُتَمَم pl. “without”.

مُتَمَم “against”: حَبِ pl. (§ 49 A) “coram”.

مُتَمَم “in conformity with”.

مُتَمَم [ex inopia] “without” (not with suffix).<sup>(2)</sup>

Of these, some have already been formed by intimate blending with د and د. And so د and د are still set before many prepositions, in some cases without perceptible modification of the meaning, *e. g.* د “*παρά τινος*”; د “from behind, behind”; د “after”; د “below”, &c. Cf. د “from without” [د being “*foris in campo*”]; د “from within” [د meaning “*in medio*”]; along-side of د, د.

(<sup>1</sup>) Not to be confounded with the like-sounding د when used adverbially, meaning “in the house of, *i. e.* in the place of”.

(<sup>2</sup>) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as د “according to the mouth”, د “in the eye”,—while others might be added, like د “by the hand of”, “by means of”.

ܐܢܝܢ may be used for “without”, just like ܐܢܝܢ alone.

ܐܢܝܢ must of necessity stand in ܐܢܝܢ “as far as, up to”: rarely are found ܐܢܝܢ “as far as in” (“even in”). Very rare is ܐܢܝܢ “over, above”.

§ 157. With suffixes: (1) Singular Forms; ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c., Preposition with suffixes according to § 145 A. So ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c.; but ܐܢܝܢ and ܐܢܝܢ. (2) Plural Forms: ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܐܢܝܢ for \*ܐܢܝܢ, sg.): ܐܢܝܢ, ܐܢܝܢ, &c. (ܐܢܝܢ, &c.).

ܐܢܝܢ and ܐܢܝܢ keep their *a* before the suff. of the 1<sup>st</sup> sing., and 2<sup>nd</sup> and 3<sup>rd</sup> pl.: ܐܢܝܢ, ܐܢܝܢ; ܐܢܝܢ, ܐܢܝܢ; but ܐܢܝܢ, ܐܢܝܢ, &c. So ܐܢܝܢ, ܐܢܝܢ, &c. (more rarely ܐܢܝܢ) but ܐܢܝܢ.

ܐܢܝܢ for the most part takes the suffixes at once, yet ܐܢܝܢ is found alongside of ܐܢܝܢ, ܐܢܝܢ.

## II. VERBS.

### II. Verbs.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, Preliminary observations. sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also *Aorist* and *Future*). The different Persons, Genders, and Numbers are indicated in the Perfect by terminations, and in the Imperfect by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the Imperfect in vocalisation, but is inflected by terminations only. Several of the terminations in the Perfect and the Imperative are now silent (§ 50). Lastly fall to be considered the Verbal Nouns, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when ٰ is the final radical. They are as follows:—

C.		<i>Perfect.</i>	
Sg. 3 m.	—	Pl. 3 m.	◌ (silent); ٴ
3 f.	ٴ	3 f.	— (or silent ٰ); ٴ <sup>(1)</sup>
2 m.	ٴ	2 m.	ٴ
2 f.	ٴ (the ٰ silent)	2 f.	ٴ
1.	ٴ	1.	ٴ
		<i>Imperfect.<sup>(2)</sup></i>	
Sg. 3 m.	ٴ	Pl. 3 m.	ٴ — ٴ
3 f.	ٴ	3 f.	ٴ — ٴ
2 m.	ٴ	2 m.	ٴ — ٴ
2 f.	ٴ — ٴ	2 f.	ٴ — ٴ
1.	ٴ	1.	ٴ <sup>(3)</sup>
		<i>Imperative.</i>	
Sg. m.	—	Pl. m.	◌ (silent), ٴ
f.	ٰ (silent)	f.	ٴ <sup>(4)</sup> , ٰ (silent).

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like ٴ, ٴ (sg. ٴ, ٴ) with ٴ, ٴ (sg. ٴ, ٴ); ٴ with ٴ. ٴ is also found written for ٴ, e. g. ٴ = ٴ. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a ٰ (and ٴ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(<sup>1</sup>) In more ancient MSS. ٴ is also found written without ٰ, e. g. ٴ for ٴ “worshipped”, &c. (§ 4 A).

(<sup>2</sup>) The vocalisation of the Prefixes is different in different cases.

(<sup>3</sup>) The 1<sup>st</sup> pl. of the Impf. invariably coincides with the 3<sup>rd</sup> m. sg.

(<sup>4</sup>) In the older MSS. also written with ٴ alone, e. g. ٴ for ٴ “hear ye”.

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have ʾ for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic ʾ, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the ʾ might well be merely a later addition.

### TRI-RADICAL VERBS.

Tri-radical  
verbs.

§ 159. These form the following *Verbal Stems* [or *Forms*, sometimes called *Conjugations*]: the simple conjugation *Peal* (פעל; Hebrew Qal) with its reflexive *Ethpeel* (פעל); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (פעל, Hebrew *Piel*) together with its reflexive *Ethpaal* (פעל; Hithpael); the causative conjugation *Aphel* (פעל; Hiphil), with its reflexive, *Ettaphal* (פעל or פעל § 36).

The reflexives have for the most part acquired a passive meaning.

*Rem.* Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpaal, e. g. יפטר “to be preached”, instead of יפטר from יפטר; יפטר “to be mocked”, instead of יפטר from יפטר.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative יפטר “to enslave” and several others, we find it more to the purpose to take in with the Quadri-literal (§ 180 f.).

### VERBS WITH THREE STRONG RADICALS.

Verbs with  
three strong  
radicals.  
*Peal.*

§ 160. A. *Peal*. In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) יפטר, יפטר, יפטר “to kill”; יפטר, יפטר, יפטר “to do”. (2) יפטר, יפטר, יפטר “to be left remaining”.



Of strong verbs with *e* in the Impf. and Impt. the only examples are **حَجَرَ**, and **رَجَعَ** “to buy”.<sup>(1)</sup> A few verbs *primae n* also take *e* (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus **عَجَلَ**, **يَعْجَلُ** “to rule”; **حَجَا**, **يَحْجَا** “to be tired out”; **هَجَمَ**, **يَهْجَمُ** “to be enough”; **زَجَرَ**, **يَزْجَرُ** “to exult”, and the other verbs which treat *w* as a firm consonant; **نَجَى**, **يَنْجَى** “to happen”; and several others.<sup>(2)</sup> We exclude from this list verbs *secundae* or *tertiæ gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سَجَى**, **يَسْجَى** and **سَجَى**, **يَسْجَى** “to be strong”, “to overpower”, although **سَجَى** in the Perf., and **يَسْجَى** in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impf. and Impt.: **هَجَرَ**, **يَهْجَرُ** “to reverence”; **عَجَمَ**, **يَعْجَمُ** “to keep silence”; **نَجَدَ**, **يَنْجَدُ** “to be near” (cf. **نَسَدَ**, **يَنْسَدُ** “to descend”, and, it is said, **نَسَدَ**, **يَنْسَدُ** “to be lean”, § 175 B).<sup>(3)</sup>

B. The only certain remains of a Perfect in *o* are found in **مَعَدَ** “bristled”, “stood up” Job 7, 5; 30,3; Lamentations 4, 8; Ps. 119, 120; and **أَفْضَرَ** “they (f.) grew black”, Nahum 2, 10.

Hardness  
and soft-  
ness of the  
radicals.

§ 161. The letters **ل د ذ ز** [Beghadhkephath] are, in conformity with general rules (§ 23), soft, as 1<sup>st</sup> Radical in the Impf. and Inf. of the *Peal*: they are hard as 2<sup>nd</sup> rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3<sup>rd</sup> rad. they are soft, except after a closed syllable; accordingly they are hard in the 3<sup>rd</sup> f. sg. Perf., the 1<sup>st</sup> sg. Perf., and the lengthened forms of the Participle. Examples: (1) **يَذْهَبُ**, **يَذْهَبُ**. (2) (a) **يَذْهَبُ**, **يَذْهَبُ**; (b) **يَذْهَبُ**, **يَذْهَبُ**, &c. (3) (a) **يَذْهَبُ**, **يَذْهَبُ**, &c.; (b) **يَذْهَبُ**, **يَذْهَبُ**, **يَذْهَبُ**.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative **يَذْهَبُ**, also written **يَذْهَبُ** or **يَذْهَبُ** § 17 (as compared with Perf. **يَذْهَبُ**; Impf. **يَذْهَبُ**).

(1) In very rare cases occurs also the Impt. **رَجَعَ**.

(2) Some, which grammarians have cited, are uncertain or utterly incorrect.

(3) The forms of the Impf. of *Peal* verbs, cited by PAYNE-SMITH in ‘*Thes. syr.*’ are not all well attested; several are decidedly inaccurate.

Here the consonants that may be softened are always hard as 1<sup>st</sup> rad., soft as 2<sup>nd</sup>, and soft as 3<sup>rd</sup> except after a closed syllable, and in the Imperative, thus—: **إِفْعَلْ**, &c., but **إِفْعَلْ**, **إِفْعَلْ**, and **إِفْعَلْ**.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2<sup>nd</sup> radical. This letter is accordingly always hard, just as the 3<sup>rd</sup> is always soft. In *Ethpaal* the 1<sup>st</sup> rad. is always hard; in *Pael* it is soft in the Impf., with the exception of the 1<sup>st</sup> pers., where hardening appears: **إِفْعَلْ**, &c. (§ 23 F).

*Pael and  
Ethpaal.*

The Imperative *Ethpaal*—with the East-Syrians, and in older times even in the West,<sup>(1)</sup>—coincided with the Perfect; but with the West-Syrians at a later date the form of the *Ethpeel* came into very general use in this case, although the 3<sup>rd</sup> rad. could never be hard. Thus Imperative **إِفْعَلْ**, West-Syrian **إِفْعَلْ** (usually written **إِفْعَلْ** or **إِفْعَلْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **إِفْعَلْ** (take (thou) pity on"<sup>(2)</sup>).

§ 164. The characteristic of the *Aphel* is a foregoing **أَ**, of which the guttural sound [ʔ] falls away, however, after prefixes; on **أَفْعَلْ** "to find" with *e*, v. §§ 45 and 183.

*Aphel and  
Ettaphal.*

The 1<sup>st</sup> rad. is constantly soft after prefixes, the 2<sup>nd</sup> hard, and the 3<sup>rd</sup> soft. It is the same with *Ettaphal*.

§ 165. *Participles*. The Participles undergo changes for Gender and Number, as adjectives. *Peal*, *Pael* and *Aphel* have an Active and a Passive Participle. The Part. act. *Peal*, has *ā* after the 1<sup>st</sup> rad., and *e* after the 2<sup>nd</sup>, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. **فَعْلَان**; sg. f. **فَعْلَا**; pl. m. **فَعْلَان**; pl. f. **فَعْلَا**. The Part. pass. has an *ī* after the 2<sup>nd</sup> rad. (§ 110): **فَعْلَان**, **فَعْلَان**, &c. All other participles have an *m* as a prefix. The participles of *Ethpeel*, *Ethpaal*, and *Ettaphal*, as well as the active participles of *Pael* and *Aphel*, agree completely in their vocalisation with the corresponding forms

*Participles.*

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as **إِفْعَلْ** "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has **إِفْعَلْ**.

of the finite verb, *e. g.* **فَعَلْتُمْ**, **فَعَلْتُمْ**, like **فَعَلْتُمْ**, **فَعَلْتُمْ**; **فَعَلْتُمْ**, **فَعَلْتُمْ**; **فَعَلْتُمْ**; **فَعَلْتُمْ**, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2<sup>nd</sup> rad.: **فَعَلْتُمْ**, **فَعَلْتُمْ**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **فَعَلْتُمْ**, **فَعَلْتُمْ**, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina  
agentis.

§ 166. *Nomina Agentis* are formed by the Peal in the form **فَعَلْتُمْ** (**فَعَلْتُمْ**, **فَعَلْتُمْ**, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel **فَعَلْتُمْ**; Pael **فَعَلْتُمْ**; Ethpaal **فَعَلْتُمْ**; Aphel **فَعَلْتُمْ**; Ettaphal **فَعَلْتُمْ** (§ 130).

Infinitive.

§ 167. *Infinitive*. The Infinitive Peal has the form **فَعَلْتُمْ** (also written **فَعَلْتُمْ**<sup>(1)</sup>, it is true, but incorrectly); the other Infinitives have *ā* after the 2<sup>nd</sup> rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

*Rem.* On *Nomina actionis* v. § 117 (123); cf. also § 109.

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(<sup>1</sup>) In Ex. 5, 17, the reading **فَعَلْتُمْ** is well supported, alongside of the usual **فَعَلْتُمْ**.

## § 168.

## REGULAR VERB.

	Peal.	Ethpeel.	Pael.
Perf. sg. 3 m.	مَلَّحَ	مَلَّلَحَ	مَلَّلَحَ
3 f.	مَلَّلَحَتْ	مَلَّلَحَتْ	مَلَّلَحَتْ
2 m.	مَلَّلَحْتَ	مَلَّلَحْتَ	مَلَّلَحْتَ
2 f.	مَلَّلَحْتِ	مَلَّلَحْتِ	مَلَّلَحْتِ
1	مَلَّلَحْتُ	مَلَّلَحْتُ	مَلَّلَحْتُ
pl. 3 m.	مَلَّلَحُوا	مَلَّلَحُوا	مَلَّلَحُوا
3 f.	مَلَّلَحْنَ	مَلَّلَحْنَ	مَلَّلَحْنَ
2 m.	مَلَّلَحْتُمْ	مَلَّلَحْتُمْ	مَلَّلَحْتُمْ
2 f.	مَلَّلَحْتُنَّ	مَلَّلَحْتُنَّ	مَلَّلَحْتُنَّ
1	مَلَّلَحْنَا	مَلَّلَحْنَا	مَلَّلَحْنَا
Impf. sg. 3 m.	يَمَلِّحُ	يَمَلِّلِحُ	يَمَلِّلِحُ
3 f.	يَمَلِّلِحُ (يَمَلِّلِحُ)	يَمَلِّلِحُ (يَمَلِّلِحُ)	يَمَلِّلِحُ (يَمَلِّلِحُ)
2 m.	يَمَلِّلِحُ	يَمَلِّلِحُ	يَمَلِّلِحُ
2 f.	يَمَلِّلِحُ	يَمَلِّلِحُ	يَمَلِّلِحُ
1	يَمَلِّلِحُ	يَمَلِّلِحُ	يَمَلِّلِحُ
pl. 3 m.	يَمَلِّلِحُونَ	يَمَلِّلِحُونَ	يَمَلِّلِحُونَ
3 f.	يَمَلِّلِحْنَ	يَمَلِّلِحْنَ	يَمَلِّلِحْنَ
2 m.	يَمَلِّلِحْتُمْ	يَمَلِّلِحْتُمْ	يَمَلِّلِحْتُمْ
2 f.	يَمَلِّلِحْتُنَّ	يَمَلِّلِحْتُنَّ	يَمَلِّلِحْتُنَّ
1	يَمَلِّلِحْنَا	يَمَلِّلِحْنَا	يَمَلِّلِحْنَا
Impt. sg. m.	مَلِّحْ	مَلِّلِحْ	مَلِّلِحْ
f.	مَلِّحِي	مَلِّلِحِي	مَلِّلِحِي
m.	مَلِّحُوا	مَلِّلِحُوا	مَلِّلِحُوا
f.	مَلِّحْنَ	مَلِّلِحْنَ	مَلِّلِحْنَ
Part. act. m.	مَلِّحٌ	مَلِّلِحٌ	مَلِّلِحٌ
f.	مَلِّلِحَةٌ	مَلِّلِحَةٌ	مَلِّلِحَةٌ
pass. m.	مَلَّلٌ	مَلَّلٌ	مَلَّلٌ
f.	مَلَّلَةٌ	مَلَّلَةٌ	مَلَّلَةٌ
Inf.	مَلَّلَحْ	مَلَّلَحْ	مَلَّلَحْ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	إِبْمَلَّ	إِمْلَ	إِبْمَلَّ
3 f.	إِبْمَلَّجَ	إِمْلَجَ	إِبْمَلَّجَ
2 m.	إِبْمَلَّحَ	إِمْلَحَ	إِبْمَلَّحَ
2 f.	إِبْمَلَّحَتْ	إِمْلَحَتْ	إِبْمَلَّحَتْ
1	إِبْمَلَّجَ	إِمْلَجَ	إِبْمَلَّجَ
pl. 3 m. {	إِبْمَلَّحُوا	إِمْلَحُوا	إِبْمَلَّحُوا
3 f. {	إِبْمَلَّحْنَ, إِبْمَلَّحَتْ	إِمْلَحْنَ, إِمْلَحَتْ	إِبْمَلَّحْنَ, إِبْمَلَّحَتْ
2 m.	إِبْمَلَّحُوا	إِمْلَحُوا	إِبْمَلَّحُوا
2 f.	إِبْمَلَّحْنَ	إِمْلَحْنَ	إِبْمَلَّحْنَ
1 {	إِبْمَلَّحُوا	إِمْلَحُوا	إِبْمَلَّحُوا
Impf. sg. 3 m.	يَبْمَلُّ	يَعْمَلُّ	يَبْمَلُّ
3 f.	يَبْمَلُّجُ (يَبْمَلُّجَتْ)	يَبْمَلُّجُ (يَبْمَلُّجَتْ)	يَبْمَلُّجُ (يَبْمَلُّجَتْ)
2 m.	يَبْمَلُّحُ	يَبْمَلُّحُ	يَبْمَلُّحُ
2 f.	يَبْمَلُّجِ	يَبْمَلُّجِ	يَبْمَلُّجِ
1	يَبْمَلُّجُ	يَبْمَلُّجُ	يَبْمَلُّجُ
pl. 3 m.	يَبْمَلُّحُوا	يَبْمَلُّحُوا	يَبْمَلُّحُوا
3 f.	يَبْمَلُّجْنَ	يَبْمَلُّجْنَ	يَبْمَلُّجْنَ
2 m.	يَبْمَلُّحُوا	يَبْمَلُّحُوا	يَبْمَلُّحُوا
2 f.	يَبْمَلُّجْنَ	يَبْمَلُّجْنَ	يَبْمَلُّجْنَ
1	يَبْمَلُّحُوا	يَبْمَلُّحُوا	يَبْمَلُّحُوا
Impt. sg. m.	إِبْمَلِّ (إِبْمَلِّ)	إِمْلِ	إِبْمَلِّ
f.	إِبْمَلِّحْ (إِبْمَلِّحْ)	إِمْلِحْ	إِبْمَلِّحْ
pl. m. {	إِبْمَلِّحُوا (إِبْمَلِّحُوا)	إِمْلَحُوا	إِبْمَلِّحُوا
f. {	إِبْمَلِّحْنَ (إِبْمَلِّحْنَ)	إِمْلَحْنَ	إِبْمَلِّحْنَ
	إِبْمَلِّحَتْ (إِبْمَلِّحَتْ)	إِمْلَحَتْ	إِبْمَلِّحَتْ
Part. act. m.	مَبْمَلِّ	مَعْمَلِّ	مَبْمَلِّ
f.	مَبْمَلِّجُ	مَعْمَلِّجُ	مَبْمَلِّجُ
pass. m.		مَبْمَلِّ	
f.		مَبْمَلِّجُ	
Inf.	مَبْمَلِّحْ	مَعْمَلِّحْ	مَبْمَلِّحْ

VERBS WITH GUTTURALS.<sup>(1)</sup>

Verbs with  
gutturals.  
*Mediae*  
*gutturalis.*

§ 169. A guttural (א, נ, ע) or *r*, as 2<sup>nd</sup> radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *o*, or again,—a change which also happens in certain other cases (v. § 160),—it may cause *a* to appear in the Perf. Peal instead of *e*. Which of the two cases,—outwardly identical,—is before us, it is not always easy to say.<sup>(2)</sup> Thus we have **יָרַחַם**, **יָרַחַם** (as well as **יָרַחַם**) “to cry out”; **לָחַץ** (West-Syrian **לָחַץ** <sup>(3)</sup>), **לָחַץ** “to grind”; **יָעַבַּר**, **יָעַבַּר** “to rebel”; **יָצַד**, **יָצַד** “to set (of heavenly bodies)”, (but **יָצַד**, **יָצַד** “to sift” and “to give security”); **יָדַעַר**, **יָדַעַר** (§§ 37; 174 G), **יָדַעַר** “to remember”, and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, *e. g.* **יָעַבַּר**, **יָעַבַּר** “to overthrow”; **יָצַד**, **יָצַד** “to flee”; **יָעַבַּר**, **יָעַבַּר** “to testify”, &c.

§ 170. A guttural (א, נ, ע) or *r*, as 3<sup>rd</sup> radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, which correspond respectively to the forms **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**, **יָעַבַּר**. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* **יָעַבַּר** is the Act. Part. Pael (equivalent to **יָעַבַּר**) as well as the Pass. (equivalent to **יָעַבַּר**).

*Tertiae*  
*gutturalis.*

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

(1) Exclusive of *l*.

(2) *Translator's Note:* For instance, in the example **יָעַבַּר**, **יָעַבַּר**,—is this form a result of the influence of the guttural upon an original form **יָעַבַּר**, **יָעַבַּר**, or upon an original form **יָעַבַּר**, **יָעַבַּר**? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

(3) Seems less original.

and Impt. Peal throughout, *e. g.* **مَعِدَّ** (for *šème'*), **يَمْعِدْ** “to hear”; **يَلْجِ**, **يُلْجِ** “to sink in, to be immersed” (Trans. **يَلْجِ**, **يُلْجِ** “to set in, to immerse”); **يَنْزِلْ**, **يَنْزِلْ** “to seethe”; **يَسْجِ**, **يَسْجِ** “to be wanting”, and *all* that have **ا**, *e. g.* **يَاْمِدْ**, **يَاْمِدْ** “to wonder”.

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—**يَرْجِ**, **يَرْجِ** “to remember”; **يَرْجِ**, **يَرْجِ** “to drag away”; **يَلْجِ**, **يَلْجِ** and **يَلْجِ** “to break”; **يَفْجِ**, **يَفْجِ**, rarely **يَفْجِ** “to open”; **يَفْجِ**, **يَفْجِ**, rarely **يَفْجِ** “to serve, to cultivate”; **يَرْجِ**, **يَرْجِ** and **يَرْجِ** “to slaughter”. In the *large majority*, however, of *transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in **يَفْجِ**, a secondary form to **يَفْجِ**, “to strip off” (but only **يَفْجِ** “to send”); **يَلْجِ** (more rarely) alongside of **يَلْجِ** “to seek”; **يَلْجِ** alongside of **يَلْجِ** “to devour”; **يَلْجِ**, more rarely **يَلْجِ**, “to grow less” (only **يَلْجِ** “to remove”).

*Rem.* The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

*Verba  
mediae l.*

#### VERBA MEDIAE l.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The **l** falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the **l** comes after a consonant without a full vowel. The vowel of the **l** in the latter case is transferred to the 1<sup>st</sup> radical. This applies also to the vowel which has to appear with **l** in place of the mere *sh'eva* [§ 34]. Thus:

In the Perf. Peal **يَلْجِ** (= **يَلْجِ**) “demanded”, **يَلْجِ**, **يَلْجِ**, **يَلْجِ**, &c.—Impf. **يَلْجِ**, **يَلْجِ** (= **يَلْجِ**) &c.—Impt. **يَلْجِ**, **يَلْجِ** &c.—Part. act. **يَلْجِ**; Passive **يَلْجِ**.—Inf. **يَلْجِ**.—

Ethpeel **ܐܝܬܦܝܠ** <sup>(1)</sup>, **ܐܝܬܦܝܠܝܢ**—**ܐܝܬܦܝܠܝܢ**; Impt. **ܐܝܬܦܝܠܝܢ**.—Inf. **ܐܝܬܦܝܠܝܢ**, &c.—Aphel **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**,—**ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**, &c.

*Rem.* In the Ethpeel the West-Syrians read **ܐܝܬܦܝܠܝܢ** for **ܐܝܬܦܝܠܝܢ**.—Part. pass. of Aphel in the emph. st. **ܐܝܬܦܝܠܝܢ**; East-Syrian **ܐܝܬܦܝܠܝܢ** (§ 34). In the Peal is found **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ** with hard **ܐ** (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft **ܐ**, **ܐܝܬܦܝܠܝܢ** &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: **ܐܝܬܦܝܠܝܢ** (“to ask”), **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**; **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**.

*Rem.* For **ܐܝܬܦܝܠܝܢ** (Ethpeel) “to be evil”, there occurs frequently with the West-Syrians, even at an early date, **ܐܝܬܦܝܠܝܢ** (with transition to *primae* l).—In like manner, occasionally **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ** “*displicet*” (3 f. sg. Impf.) for **ܐܝܬܦܝܠܝܢ**.

#### VERBA TERTIAE l.

§ 172. A. In some few verbs a final radical **l** in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The **l** itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, **ܐܝܬܦܝܠܝܢ** “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like **ܐܝܬܦܝܠܝܢ** for instance, with the exception of the falling away of the **l** in pronunciation:—

<i>Pael</i> : Perf. sg. 3 m.	<b>ܐܝܬܦܝܠܝܢ</b>	pl. 3 m.	<b>ܐܝܬܦܝܠܝܢ</b>
3 f.	<b>ܐܝܬܦܝܠܝܢ</b>	3 f.	<b>ܐܝܬܦܝܠܝܢ</b> (ܐܝܬܦܝܠܝܢ)
2 m.	<b>ܐܝܬܦܝܠܝܢ</b>	2 m.	<b>ܐܝܬܦܝܠܝܢ</b>
2 f.	<b>ܐܝܬܦܝܠܝܢ</b>	2 f.	<b>ܐܝܬܦܝܠܝܢ</b>
1	<b>ܐܝܬܦܝܠܝܢ</b>	1	<b>ܐܝܬܦܝܠܝܢ</b>

Impf. **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**.

Impt. **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**, **ܐܝܬܦܝܠܝܢ**.

Part. act. and pass. **ܐܝܬܦܝܠܝܢ**.—Inf. **ܐܝܬܦܝܠܝܢ**.

*Ethpaal* **ܐܝܬܦܝܠܝܢ**; **ܐܝܬܦܝܠܝܢ**; **ܐܝܬܦܝܠܝܢ**, &c.

(1) “Was demanded”, and “begged to be excused”, or “declined” (*παραισιδσαι*).



*Rem.* In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* جِلا (§ 35), مَجْنَنَه (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert. ٠* (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like جِلاه, اِجِلاه, equivalent to جِئِه, اِجِئِه are occasionally pronounced with an audible ه (like جِيه; with the diphthong). Farther there appears اِجْناب Impt. sg. f. instead of اِجْباب (like اِجْجَد *tert. ٠*), اِجْجَدَت Perf. 3 pl. f. instead of اِجْجَدَت “were polluted” (like اِجْجَدَت *tert. ٠*), where, but for the mere retention of a written ا, the form of *tert. ٠* is completely attained. Thus اِجْجَد alternates directly with اِجْجَد (اِجْجَد) “to be proud”; اِجْجَد with اِجْجَد (also written اِجْجَد, § 33 B) “to pollute”.

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—مَلَّاه (like جِئِه) “were dark-coloured” (properly from *κράντος* § 117, *Rem.*); from this verb also there is an Ettaphal اِجْجَد and what is like a Part. pass. Pael (pl. f.) اِجْجَد.—Participles of *Peal* are found in the substantive forms اِجْجَد “tutor”, pl. اِجْجَد (from *θεωρία*?)—to which belong the Pael اِجْجَد, and Ethpaal اِجْجَد (also written اِجْجَد, اِجْجَد), with the *nomen agentis* اِجْجَد “tutor”—, and اِجْجَد “hater”, “enemy”, pl. اِجْجَد, f. اِجْجَد, and the adjective Part. pass. اِجْجَد “hated (f.)”, pl. m. اِجْجَد, اِجْجَد (verbal Part. pass. اِجْجَد, اِجْجَد, اِجْجَد, constr. st. اِجْجَد<sup>(1)</sup>). اِجْجَد “I have been hated” appears also.

*Rem.* The verbs mentioned in this section might thus be held to be about the only ones, in which the ا is still treated as a guttural. Otherwise Verbs, which originally were *tert. ا*, pass completely over to the formation *tert. ٠* (as even اِجْجَد “to be beautiful”, which is usually reckoned as belonging to this section).

(<sup>1</sup>) In *Aphr.* 286, 5, for اِجْجَد “who hate reproof” there is a variant اِجْجَد “haters (enemies) of reproof”.—Cf. farther اِجْجَد “hated” § 113 (and اِجْجَد “hatred” § 100). The other derivatives look as if from *tert. ٠*.

## VERBA PRIMAE J.

§ 173. A. The *n* as 1<sup>st</sup> rad. is assimilated to the following one, if *Verba primae* it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from **يَخْرُجُ** “to go out”, **يَخْرُجُ** = **يَخْرُجُ**; **يَخْرُجُ** = **يَخْرُجُ**, &c. Several verbs are excepted, which have *ay* as 2<sup>nd</sup> rad.; *e. g.* from **يَخْرُجُ** “to be bright”, we have **يَخْرُجُ**, **يَخْرُجُ**; and from **يَخْرُجُ** (the West-Syrians, it seems, have **يَخْرُجُ**) “to roar”, **يَخْرُجُ**, **يَخْرُجُ**. So from **يَخْرُجُ** “to be barefooted”, **يَخْرُجُ** (but from **يَخْرُجُ** “to descend”, **يَخْرُجُ**, **يَخْرُجُ**, &c.).

*Rem.* Rare cases, like **يَخْرُجُ** for the usual **يَخْرُجُ** “vows”; **يَخْرُجُ** = **يَخْرُجُ** “to slaughter” (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular **يَخْرُجُ** “to take”, **يَخْرُجُ**; **يَخْرُجُ** “to blow”, **يَخْرُجُ**; and of course the intransitives *tert. gutt.* **يَخْرُجُ** “to come forth”, **يَخْرُجُ**; **يَخْرُجُ** “to well forth”, **يَخْرُجُ**; **يَخْرُجُ** “to fall off”, **يَخْرُجُ** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يَخْرُجُ** “to adhere to”, **يَخْرُجُ**.

Of transitives **يَخْرُجُ** “to keep” has *a* in the Impf., **يَخْرُجُ**, but **يَخْرُجُ** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يَخْرُجُ** “to vow”, **يَخْرُجُ**; **يَخْرُجُ** “to dig or cut through”; **يَخْرُجُ**; **يَخْرُجُ** “to blow or sound”, **يَخْرُجُ**; **يَخْرُجُ** “to bark”, **يَخْرُجُ**.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—**يَخْرُجُ** “to fall”; **يَخْرُجُ**; **يَخْرُجُ** “to draw”, **يَخْرُجُ**; **يَخْرُجُ** “to shake”, **يَخْرُجُ**; **يَخْرُجُ** “to cast lots”, **يَخْرُجُ**; add to these **يَخْرُجُ** “gives” (of which **يَخْرُجُ** serves as the Perf. § 183).

Notice farther **يَخْرُجُ** “to step down”, “to descend”, **يَخْرُجُ**, and **يَخْرُجُ** “to be lean”, **يَخْرُجُ** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus **يَخْرُجُ** “take”; **يَخْرُجُ** “blow”; **يَخْرُجُ** “adhere to”; **يَخْرُجُ** or **يَخْرُجُ** “keep”; **يَخْرُجُ** “fall”; **يَخْرُجُ** “draw”; **يَخْرُجُ** “shake”; **يَخْرُجُ** “step down”; **يَخْرُجُ** “perforate”; **يَخْرُجُ** “strike”; **يَخْرُجُ** “sift”; **يَخْرُجُ** “plant”; **يَخْرُجُ** “slay”; **يَخْرُجُ** “kiss”; **يَخْرُجُ** “pour”; **يَخْرُجُ** “put away”; **يَخْرُجُ** “go out”.

On the other hand the *n* is retained in the Impt. in *e.g.*, **ܒܝܘܐ** “vow”, **ܒܥܬܐ** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* **ܒ**, like **ܒܝܪܐ**, from **ܒܝܪܐ** “to quarrel”) and in those which do not assimilate the *n*, like **ܒܝܘܐ** “become clear”, “dawn”<sup>(1)</sup>.

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

*Peal.*

Perf. **ܒܥܡܐ**, **ܒܥܡܐ**, **ܒܝܪܐ**.

Impf.			Impt.		
<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>
<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>
<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>
<b>ܒܥܡܐ</b> &c.	<b>ܒܥܡܐ</b> &c.	<b>ܒܝܪܐ</b> &c.	<b>ܒܥܡܐ</b>	<b>ܒܥܡܐ</b>	<b>ܒܝܪܐ</b>
Aphel <b>ܒܥܡܐ</b> , <b>ܒܥܡܐ</b> ; <b>ܒܥܡܐ</b> , <b>ܒܥܡܐ</b> — <b>ܒܥܡܐ</b> ; <b>ܒܥܡܐ</b> .					
Ettaphal <b>ܒܥܡܐ</b> , <b>ܒܥܡܐ</b> &c.					

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

#### VERBA PRIMAE {.

*Verba  
primae l.*

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *shēva*, and this vowel is *e* in the Perf. *Peal* and in the whole of *Ethpeel*: **ܒܥܡܐ**, **ܒܥܡܐ**, while it is *a* in the Part. pass. *Peal*: **ܒܥܡܐ**.

*Rem.* The East-Syrians use *a* even in the Perf. *Peal* of some verbs: **ܒܥܡܐ** “oppressed”; **ܒܥܡܐ** “was angry”; **ܒܥܡܐ** “met”;—farther, **ܒܥܡܐ** “mourned”, and **ܒܥܡܐ** “baked”, which are at the same time *tertiæ* **ܒ**. But in other cases they too have **ܒܥܡܐ**, &c.

<sup>(1)</sup> In many verbs *primae* the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical *l*, an *ē* (§ 53), which for the most part becomes  $\bar{e}$  <sup>(1)</sup> with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.*  $\bar{e}$ ,—while in verbs with *o* it remains *ē*. With *a* in the Impf. and Impt. are  $\text{ܐܝܒ}$  “to perish”,  $\text{ܐܝܠܥ}$ ;  $\text{ܐܝܠܥܝܢ}$  “to say”,  $\text{ܐܝܠܥܝܢ}$ ; and perhaps two or three more: add thereto  $\text{ܐܝܠܥܝܢ}$  “to go”,  $\text{ܐܝܠܥܝܢ}$ , but Impt.  $\text{ܐܝܠܥܝܢ}$  (§ 183). To this class belong also  $\text{ܐܝܠܥܝܢ}$  “to bake”,  $\text{ܐܝܠܥܝܢ}$ ;  $\text{ܐܝܠܥܝܢ}$  “to mourn”,  $\text{ܐܝܠܥܝܢ}$ ;  $\text{ܐܝܠܥܝܢ}$  “to come”,  $\text{ܐܝܠܥܝܢ}$ , but Impt.  $\text{ܐܝܠܥܝܢ}$  (§ 183). On the other hand with *o* are  $\text{ܐܝܠܥܝܢ}$  “to hire”,  $\text{ܐܝܠܥܝܢ}$ ;  $\text{ܐܝܠܥܝܢ}$  “to hold”,  $\text{ܐܝܠܥܝܢ}$ ;  $\text{ܐܝܠܥܝܢ}$  “to eat”,  $\text{ܐܝܠܥܝܢ}$ , and many others.

Verbs with *o* take *a* as the vowel of the *l* in the Imperative:  $\text{ܐܝܠܥܝܢ}$ , the others take *e*:  $\text{ܐܝܠܥܝܢ}$ .

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which *l* must take instead of the *sh<sup>e</sup>va* is thrown forward on the *l*; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal:  $\text{ܐܝܠܥܝܢ}$  and  $\text{ܐܝܠܥܝܢ}$  “to be oppressed”;  $\text{ܐܝܠܥܝܢ}$  (or  $\text{ܐܝܠܥܝܢ}$  §§ 17; 34 *Rem.*); f.  $\text{ܐܝܠܥܝܢ}$ , Impt.  $\text{ܐܝܠܥܝܢ}$ . In the Ethpeel of  $\text{ܐܝܠܥܝܢ}$  “to take”, however, the *l* is assimilated to *l* instead, the *l* becomes hard and the *e* falls away (§ 36):  $\text{ܐܝܠܥܝܢ}$  (written also  $\text{ܐܝܠܥܝܢ}$  merely),  $\text{ܐܝܠܥܝܢ}$ , &c. Others too have sometimes a like formation, e. g.  $\text{ܐܝܠܥܝܢ}$  “you are bound” (say  $\text{ܐܝܠܥܝܢ}$ ). It is exactly the same with  $\text{ܐܝܠܥܝܢ}$  “to groan” <sup>(2)</sup>.

D. For the Pael it has to be noted that the 1<sup>st</sup> sing. Impf. is not  $\text{ܐܝܠܥܝܢ}$ , like  $\text{ܐܝܠܥܝܢ}$ , but simply  $\text{ܐܝܠܥܝܢ}$ . Of course the *a* of the *l* passes over to the prefixes in cases like  $\text{ܐܝܠܥܝܢ}$ ,  $\text{ܐܝܠܥܝܢ}$ . In  $\text{ܐܝܠܥܝܢ}$  “to teach” this *l* is almost always parted with, even in writing, e. g.  $\text{ܐܝܠܥܝܢ}$  =  $\text{ܐܝܠܥܝܢ}$ ,  $\text{ܐܝܠܥܝܢ}$  &c. Individual cases of this kind are found also with other verbs, e. g.  $\text{ܐܝܠܥܝܢ}$  “goes away”, instead of  $\text{ܐܝܠܥܝܢ}$  (=  $\text{ܐܝܠܥܝܢ}$  Denominative from  $\text{ܐܝܠܥܝܢ}$  “way”).

(1) There are sporadic exceptions in accordance with § 46, like  $\text{ܐܝܠܥܝܢ}$  Sap. 14, 10 as variant for  $\text{ܐܝܠܥܝܢ}$ ;  $\text{ܐܝܠܥܝܢ}$ ; Deut. 4, 26 as var. for  $\text{ܐܝܠܥܝܢ}$ ; and various forms from  $\text{ܐܝܠܥܝܢ}$  (§ 183) ( $\text{ܐܝܠܥܝܢ}$  *Sprachgelehrte* John 16, 20 BERNSTEIN).

(2) The language takes  $\text{ܐܝܠܥܝܢ}$  as root and sometimes even forms derivatives from it, like  $\text{ܐܝܠܥܝܢ}$  “groaning”.

E. In the Aphel and Ettaphal<sup>(1)</sup> verbs *primae* ʾ pass over wholly to the formation of verbs *primae* ʾ (v. § 175 B). Thus from ʾܐܠܦ, ʾܐܠܦܝܢ, ʾܐܠܦܝܢܐ; ʾܐܠܦܝܢܐ; ʾܐܠܦܝܢܐ. (Only ʾܐܠܦ, which is at the same time *tertia* ܐ, forms, in accordance with the analogy of the original *primae* ܐ, ʾܐܠܦܝܢܐ. Cf. also the old Aphel ܐܠܦܝܢܐ “to believe”, “to intrust to”, ܐܠܦܝܢܐ.)

F. *Rem.* In other respects also indication is given of a certain effort in verbs *primae* ʾ to cross over to the class *primae* ʾ (ܐ). Thus with ܐܠܦ “to teach” the Peal is ܐܠܦ “to learn”; thus farther one says ܐܠܦ “to be black” and ܐܠܦ “to be long”, for ܐܠܦ, ܐܠܦ. Similarly there is also found the verbal adjective (§ 118) ܐܠܦ for the usual ܐܠܦ “lost”.

G. According to the West-Syrian pronunciation, even verbs beginning with ܐ (§ 37) share in the treatment of verbs *primae* ʾ, thus: ܐܠܦ “to remember”, ܐܠܦܝܢܐ &c. (East-Syrian ܐܠܦܝܢܐ, ܐܠܦܝܢܐ).—Still more completely of course does this happen with those verbs whose initial ܐ has already become ʾ in writing, like ܐܠܦ “to meet” (from ܐܠܦ, ܐܠܦܝܢܐ, Aphel ܐܠܦܝܢܐ).

H. The following survey shows the principal forms which deviate from the common type.

*Peal.*

Perf. ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ.  
 Impf. { ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, — ܐܠܦܝܢܐ (1<sup>st</sup> sing.).  
 { ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, — ܐܠܦܝܢܐ (1<sup>st</sup> sing.).  
 Impt. { ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ.  
 Inf. ܐܠܦܝܢܐ; ܐܠܦܝܢܐ. Part. pass. ܐܠܦܝܢܐ.

*Ethpeel.*

Perf. ܐܠܦܝܢܐ, ܐܠܦܝܢܐ, ܐܠܦܝܢܐ. — Impf. ܐܠܦܝܢܐ, ܐܠܦܝܢܐ. — Impt. ܐܠܦܝܢܐ. <sup>(2)</sup>  
 — Part. ܐܠܦܝܢܐ, ܐܠܦܝܢܐ. — Inf. ܐܠܦܝܢܐ.

<sup>(1)</sup> So too in the Shaphel ܐܠܦܝܢܐ, ܐܠܦܝܢܐ (§ 180).

<sup>(2)</sup> There are several examples of this form. But ܐܠܦܝܢܐ as Impt., also occurs with three syllables; thus, no doubt, ܐܠܦܝܢܐ Ephr. II, 347 D, and repeatedly, (where Ethpaal is scarcely admissible).

*Pael.*

Perf. **ܐܠܝ**.—Impf. **ܐܠܝܝܢ**, **ܐܠܝܢ**.—(1<sup>st</sup> sing.).—Impt. **ܐܠܝܝܢ**.—Part. act. **ܐܠܝܝܢ**, **ܐܠܝܢ**; pass. **ܐܠܝܝܢ**, **ܐܠܝܢ**.—Inf. **ܐܠܝܝܢ**.

*Ethpaal.*

Perf. **ܐܠܝܝܢ**, **ܐܠܝܢ**, &c.—Impf. **ܐܠܝܝܢ**, **ܐܠܝܢ**.—Impt. **ܐܠܝܝܢ** (**ܐܠܝܢ**).—Part. **ܐܠܝܝܢ**, **ܐܠܝܢ**.—Inf. **ܐܠܝܝܢ**.

Aphel **ܐܠܝܝܢ** }  
Ettaphal **ܐܠܝܝܢ** } v. Inflection of verbs *primae* ܐ.

## VERBA PRIMAE ܐ AND ܐ.

§ 175. A. In verbs of this sort, which besides are not numerous, *Verba primae* ܐ appears throughout, except in Aphel and Ettaphal, (and setting aside ܐ & ܐ. the exceptions mentioned in § 40 A, viz: Part. act. Peal **ܐܠܝܢ** “it is fitting”, and the Pael **ܐܠܝܢ** “to appoint”, along with Ethpaal **ܐܠܝܢ**) both for original ܐ and for original ܐ (and in part for ܐ, v. § 174 F).

Instead of ܐ with *sh'va*, ܐ has to appear (§ 40 C) in Peal and Ethpeel, thus:—**ܐܠܝܢ**, **ܐܠܝܢ**, **ܐܠܝܢ**, &c. ܐ is often written instead of it, in the beginning of the word, e. g. **ܐܠܝܢ** = **ܐܠܝܢ** “they inherited”, &c.<sup>(1)</sup>

In the Perf. Peal, those verbs which do not end in a guttural or *r* (with the exception of **ܐܠܝܢ** §§ 38; 183) have *e*, thus **ܐܠܝܢ** “inherited”; **ܐܠܝܢ** “bare”; **ܐܠܝܢ** “sat”; **ܐܠܝܢ** “burned”; but of course **ܐܠܝܢ** “knew”; **ܐܠܝܢ** “was heavy”.

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, **ܐܠܝܢ** and **ܐܠܝܢ**, lose their ܐ, but instead double (and harden) their 2<sup>nd</sup> rad., and so become here like to verbs *primae* ܐ. They farther lose the ܐ in the Impt. Peal (as also does **ܐܠܝܢ** which does not appear in the Impf.), thus: **ܐܠܝܢ**, **ܐܠܝܢ**; **ܐܠܝܢ**, **ܐܠܝܢ**; **ܐܠܝܢ**, **ܐܠܝܢ**, &c. (cf. **ܐܠܝܢ**, **ܐܠܝܢ** § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* ܐ, which have *a* in the Impf., e. g.

(<sup>1</sup>) An individual case is found even of **ܐܠܝܢ** “I have gained” = **ܐܠܝܢ** Apost. Apocryph. 306, 7; also **ܐܠܝܢ** “she knew” = **ܐܠܝܢ** Spicileg. Syr. 40, 8 (both cases after **ܐܠܝܢ**).



## VERBA TERTIAE ܒ.

§ 176. A. Verbs *tertia* ܒ deviate from the strong verb much Verba  
tertia ܒ. more decidedly than the classes hitherto described. The radical *i*, *y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3<sup>rd</sup> sing. m. (like ܒܬܠ “threw”) and an intransitive with *ī* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (e. g. ܒܬܠܐ and ܒܬܠܐ “rejoiced”<sup>(1)</sup>). In the Impt. Peal the transitive form in *ī* has almost completely supplanted the intransitive form in *ai*, v. *infra* D.

B. The *Perf.*, except in Peal, always has *ī*, which, like the *ī* of the intransitive Peal, is retained even before endings, and with *o* forms the diphthong ܐܘ *ū*. The later West-Syrians often attach an additional ܒ, of course a silent one, to the 3<sup>rd</sup>pl. f. as a diacritic mark, e. g. ܐܘܒܬܐ = ܐܘܬܐ “they (f.) are revealed”.

Notice the difference between the 1<sup>st</sup> sing. ܐܝܬܐ with soft ܐ and the 2<sup>nd</sup> sing. m. ܐܬܐ with hard ܐ in all classes<sup>(2)</sup>; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1<sup>st</sup> sing. has *ē* (ܐܝܬܐ).

C. The *Imptf.*, when without any of the endings, terminates in ܐ in all classes; the same is the case with the active *Participles*. With that ܐ the ending *ūn* blends into ܐܘܢ (West-Syrian *ūn*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, e. g. ܐܬܐܝܬܐ “reveal thyself”; ܐܬܐܝܬܐ “show thyself”; the East-Syrians vocalise the 1<sup>st</sup> rad., after the analogy of the strong verb, and write a double, but silent ܒ, thus: ܐܬܐܝܬܐܒ. The West-Syrians

(1) So ܐܬܐܝܬܐ “swore”, alongside of the less frequent ܐܬܐܝܬܐ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܐܬܐܝܬܐ and ܐܬܐܝܬܐ; along with ܐܬܐܝܬܐ is found ܐܬܐܝܬܐ &c.

(2) Transgressions against this rule in manuscripts and editions are due to oversight.



also often say **أَعْيَبُ** as well as **أَعْيَبُ** “repent”, and even in very early times it is found written <sup>(1)</sup> plainly **أَعْيَبُ**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **تَعْبُ** “swear” (of the class *primae* ١ at the same time), occurring alongside of **تَعْبُ**, and in **أَعْيَبُ** “drink” (with prefix ١, according to § 51) from **أَعْيَبُ**. In other cases the form throughout is **تَعْبُ** “rejoice”, &c. (On **أَعْيَبُ** “come”, v. § 183).

E. The 3<sup>rd</sup> pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3<sup>rd</sup> pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: **أَعْيَبُ** (أَعْيَبُ, أَعْيَبُ) = **أَعْيَبُ**; **أَعْيَبُ** = **أَعْيَبُ**; **أَعْيَبُ** = **أَعْيَبُ**; **أَعْيَبُ** = **أَعْيَبُ**, &c.; there is also written instead, **أَعْيَبُ**, **أَعْيَبُ**, **أَعْيَبُ** &c. For **أَعْيَبُ** of the Imperative pl. f. there is also found **أَعْيَبُ**, e. g. **أَعْيَبُ** i. e. **أَعْيَبُ** “pray ye” (§ 40 E). More rarely we meet here with the short forms in ١ (probably *āi*) like **أَعْيَبُ** “rejoice ye” (f.); **أَعْيَبُ** “be ye like” (f.). In the 1<sup>st</sup> pl. perf. we meet with **أَعْيَبُ**, **أَعْيَبُ**, **أَعْيَبُ** &c. as well as **أَعْيَبُ** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

*Rem.* Verbal forms, which showed ١ as 3<sup>rd</sup> rad. no longer appear.

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<sup>(1)</sup> **أَعْيَبُ**, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives **أَعْيَبُ**]. And yet this remarkable form of the Imperative **أَعْيَبُ** will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6<sup>th</sup> century have **أَعْيَبُ** for *μετανοήσον*. The other two,—tolerably ancient also, have **أَعْيَبُ**. It looks like a regular *Ethpaal* form, but the verb appears to occur only in the *Ethpeel*.

## PARADIGM OF VERB TERTIAE ب.

	Peal.		Ethpeel.
Perf. sg. 3. m.	فَعَلَ	سَعَى	لَعَنَ
3. f.	فَعَلَتْ	سَعَتْ	لَعَنْتُ
2. m.	فَعَلْتَ	سَعَيْتَ	لَعَنْتَ
2. f.	فَعَلْتِ	سَعَيْتِ	لَعَنْتِ
1.	فَعَلْتُ	سَعَيْتُ	لَعَنْتُ
pl. 3. m.	فَعَلُوا	سَعَوْا	لَعَنُوا
3. f.	فَعَلْنَ	سَعَيْنَ	لَعَنْتِ
2. m.	فَعَلْتُمْ	سَعَيْتُمْ	لَعَنْتُمْ
2. f.	فَعَلْتُنَّ	سَعَيْتُنَّ	لَعَنْتُنَّ
1.	فَعَلْنَا	سَعَيْنَا	لَعَنْتُنَا
Impf. sg. 3. m.	يَفْعُلُ		يَلْعَنُ
3. f.	يَفْعُلُ		يَلْعَنُ
2. m.	يَفْعُلُ		يَلْعَنُ
2. f.	يَفْعُلُ		يَلْعَنُ
1.	يَفْعُلُ		يَلْعَنُ
pl. 3. m.	يَفْعُلُونَ		يَلْعَنُونَ
3. f.	يَفْعُلْنَ		يَلْعَنْنَ
2. m.	يَفْعُلْتُمْ		يَلْعَنْتُمْ
2. f.	يَفْعُلْتُنَّ		يَلْعَنْتُنَّ
1.	يَفْعُلْنَا		يَلْعَنُنَا
Impt. sg. m.	فَعِّلْ		لَعِّنْ (لَعِّنْ)
f.	فَعِّلْ		لَعِّنْ
pl. m.	فَعِّلُوا		لَعِّنُوا
f.	فَعِّلْنَ		لَعِّنْنَ
Part. act. sg.	فَاعِلٌ	فَاعِلَةٌ	فَاعِلٌ, فَاعِلَةٌ
pl.	فَاعِلُونَ	فَاعِلَاتٌ	فَاعِلُونَ, فَاعِلَاتٌ
pass. sg.	فُعِلَ	فُعِلَتْ	
pl.	فُعِلُوا	فُعِلْنَ	
Inf.	فَعْلًا		فَعْلًا

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	יָצַח	יָצַח	יָצַח
3. f.	יָצְחָה	יָצְחָה	יָצְחָה
2. m.	יָצַחְתָּ	יָצַחְתָּ	יָצַחְתָּ
2. f.	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ
1.	יָצַחְתִּי	יָצַחְתִּי	יָצַחְתִּי
pl. 3. m.	יָצְחוּ	יָצְחוּ	יָצְחוּ
3. f.	יָצְחוּ	יָצְחוּ	יָצְחוּ
2. m.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
2. f.	יָצַחְתֶּן	יָצַחְתֶּן	יָצַחְתֶּן
1.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Impf. sg. 3. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
3. f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
2. m.	יֵצֵחְךָ	יֵצֵחְךָ	יֵצֵחְךָ
2. f.	יֵצֵחְךָ	יֵצֵחְךָ	יֵצֵחְךָ
1.	יֵצֵחְךָ	יֵצֵחְךָ	יֵצֵחְךָ
pl. 3. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
3. f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
2. m.	יֵצַחְכֶּם	יֵצַחְכֶּם	יֵצַחְכֶּם
2. f.	יֵצַחְכֶּן	יֵצַחְכֶּן	יֵצַחְכֶּן
1.	יֵצַחְכֶּם	יֵצַחְכֶּם	יֵצַחְכֶּם
Impt. sg. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
pl. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
Part. act. sg.	יֹצֵחַ, מֵצֵחַ	יֹצֵחַ, מֵצֵחַ	יֹצֵחַ, מֵצֵחַ
pl.	יֹצְחִים, מֵצְחִים	יֹצְחִים, מֵצְחִים	יֹצְחִים, מֵצְחִים
pass. sg.	יֹצֵחַ, מֵצֵחַ	יֹצֵחַ, מֵצֵחַ	יֹצֵחַ, מֵצֵחַ
pl.	יֹצְחִים, מֵצְחִים	יֹצְחִים, מֵצְחִים	יֹצְחִים, מֵצְחִים
Inf.	מֵצֵחַ	מֵצֵחַ	מֵצֵחַ

## VERBA MEDIAE • AND ʿ.

§ 177. A. Verbs, whose 2<sup>nd</sup> rad. is looked upon as a •, or rather verbs which replace the 2<sup>nd</sup> rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class. Verba  
mediæ  
• & ʿ.

In *Peal* they have *ā* in the Perf. between the two firm radicals (مَام "stood"), and *ū* in the Impf. and Impt. (مَام, مَام). The intransitive מוּת "to die" alone has *ī* in the Perf. (מִיתָ).<sup>(1)</sup> In the Part. act. they have *ā-e*, and with lengthening, *āi-* (מֵאֵי, מֵאֵי): in the Part. pass. *ī* (מֵי), and in the Inf. *ā* (מֵאֵ). The Inf. is sometimes written inaccurately מֵמֵמֵ. The only verb which still exhibits middle ʿ, has *ī* in the Impf. and Impt. (מֵמֵ, מֵמֵ)<sup>(2)</sup>; in other respects it is exactly like those with middle •.

B. In the *Aphel* *ī* appears throughout (מֵמֵ, מֵמֵ), except in the Part. pass. and the Inf. (מֵמֵ, מֵמֵ).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (מֵמֵ, מֵמֵ—מֵמֵ). The *Ethpeel* agrees completely with the *Ettaphal*, or rather the *Ethpeel* in these verbs is quite supplanted by the *Ettaphal*. In the reflexives even a single ל may be written for the double ל (§ 36). The frequently occurring reflexive of מֵמֵ "to persuade" (with Greek π § 15, from πείσαι) is written מֵמֵ, מֵמֵ, and oftenest מֵמֵ (et̄p̄is), by assimilation of the ל to the π. So by a wrong use, in a few rare cases even מֵמֵ "to burst out in anger" ("to boil").

C. The prefixes א ל מ are applied in the *Peal* and *Aphel* without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like מֵמֵ, מֵמֵ, מֵמֵ "wakens up", מֵמֵ; rarely we have Infinitives like מֵמֵ "to remain". Whether forms of three syllables like מֵמֵ occurred also, is not certain.

(1) Very rarely indeed מֵ is said to appear.

(2) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med. •* no trace has been retained of an intransitive mode in the Impf. and Impt. *Peal*.



*Ettaphal* and *Ethpeel*.

VERBA MEDIAE GEMINATAE.

desire to distinguish it from اَيْبُ "eaten" (§ 23 G. Rem.). At the same time it is stated that, "in the land of Ḥarrān", that is, in the very home of the dialect, they say اَيْبُ. Thus always عَيْبُ &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus **نخفر** “robs”; **نخف** “hatched”, &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae*, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the Perf. Peal the 2<sup>nd</sup> rad. becomes hard, only when an original vowel following it has been retained: thus like **فجر** “dashed in pieces”, **فجدة**, **فجدة**, also **فجه** and even in the later formations **فجيم**, **فجت**; but **فجده**, **فجده**. In the Impt. it is always correspondingly soft: **فجر**, **فجبه**, **فجبه**.

D. In the *Ethpeel* the 2<sup>nd</sup> and 3<sup>rd</sup> rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, *e. g.* **نجره** for **نجره** (like **نمعه**); **نجر** for **نجر** (like **نم**) from **نطر** “to be robbed”, **نمتر** “to be imputed”.—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like **نمعه** (properly *paqqeqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

<i>Perf.</i>	<i>Impf.</i>	<i>Impt.</i>
sg. 3. m. <b>جر</b>	<b>نجر</b>	sg. m. <b>حفر</b>
3. f. <b>جرا</b>	<b>نجر</b>	f. <b>حفر</b>
2. m. <b>جرا</b>	<b>نجر</b>	pl. m. <b>حفره</b>
2. f. <b>جرا</b>	<b>نجر</b>	f. <b>حفره</b>
1. <b>جرا</b>	<b>نجر</b>	
pl. 3. m. <b>جرو</b>	<b>نجر</b>	Part. act. <b>حفر</b> , <b>حفر</b>
3. f. <b>جرو</b> , <b>جرا</b>	<b>نجر</b>	pass. <b>حفر</b>
2. m. <b>جرا</b>	<b>نجر</b>	
2. f. <b>جرا</b>	<b>نجر</b>	Inf. <b>نجر</b>
1. <b>جر</b>	<b>نجر</b>	

For the *Aphel* the following abstract may suffice: Perf. **إِخْرَ، إِخْرَا**; **إِخْرَه**, **إِخْرَا**;—Impf. **يُخْرَ، يُخْرُه**—Impt. **إِخْرَ، إِخْرَتَ**;—Part. act. **مُخْرَ، مَخْرَا**.—Part. pass. **مُخْرَ، مَخْرَا**.—Inf. **يُخْرُه**.

The Ettaphal would run **يُخْرَا، يُخْرَا**, &c.

#### VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, show the peculiarities of both classes, *e. g.* from **بَغَرَ** “to damage” **بَغَرَ**; Aphel **بَغَبَ، بَغَبَا**; Impt. Aphel **بَغَرَ** “cause to forget”; **بَغَبَه** “put to the proof”, &c. They retain the *n* in the Impt. Peal: **بَغَبَ، بَغَبَا**, &c.

Verbs weak  
in more  
than one  
radical.

Verbs *primae* **ا**, which are at the same time *med.* **و** or *med. gem.*, retain their *n* in all circumstances, thus *e. g.* **نَتَمَ** (*med.* **و**) “sleeps”; **يَبِ** (*med. gem.*) “is abominable”.

B. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, correspond: **اَلَلَّ** “to wail”; **اَلَلَّ** “to bake” (East-Syrian **اَلَلَّ، اَلَلَّ**); **اَلَلَّ، اَلَلَّ** (also **اَلَلَّ** § 174 B, *Rem.*); Impt. **اَلَلَّ**; f. **اَلَلَّ** (East-Syrian **اَلَلَّ**); Ethpeel **اَلَلَّ، اَلَلَّ**, &c. (For a third verb of this kind, which appears in the Peal, **اَلَلَّ**, v. § 183). Pael **اَلَلَّ، اَلَلَّ**, &c.

It is the same with verbs which are at once *primae* and *tertiar* **ا** [*i. e.* they show the variations associated with both types of weakness in the radical]: **اَلَلَّ** “to swear”; **اَلَلَّ** “to sprout”: **اَلَلَّ** or (intr.) **اَلَلَّ** (§ 176 D, *Rem.*);—**اَلَلَّ، اَلَلَّ** (also **اَلَلَّ** § 175 A, *Rem.*); Aphel **اَلَلَّ، اَلَلَّ**, to which add **اَلَلَّ، اَلَلَّ** “to confess” and a few others which do not occur in the Peal: **اَلَلَّ، اَلَلَّ، اَلَلَّ**, &c.

C. Verbs *tert.* **ا**, which have a *v* as 2<sup>nd</sup> rad., *e. g.* **اَلَلَّ** “to accompany”; **اَلَلَّ** “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* **ا**: *e. g.* **اَلَلَّ، اَلَلَّ**; **اَلَلَّ، اَلَلَّ**; **اَلَلَّ، اَلَلَّ**, &c.

D. Even in verbs *secundae* **ا**, which are at the same time *tert.* **ا**, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. **اَلَلَّ** “to find



fault with", f. **فَارِب**, pl. **فَارَاه**; Impt. **قَارِب**, f. **فَارِب**; Inf. **يَجْزِلُ**. Ethpeel **يُجْزِلُ**.—  
Intrans. Perf. **لَاب** "to grow tired", **لَابِد**, **لَابَد**, **لَابَد**, **لَابَد** and **لَابَد**,  
**لَاب**; Impf. **يَلَاب**, **يَلَاب**, **يَلَاب**; Part. **لَاب**, **لَاب**; Inf. **يَلَاب**. Aphel **يَلَاب**; Part. f.  
**يَلَاب**, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَاو** (**لَاو**) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَاوَجْ** <sup>(1)</sup> "she longed for", or *primae* **و** and *secundae* **ل** as in **لَاوَجْ** "she longs for", **لَاوَجْ** (improperly written **لَاوَجْ** § 33 B) "he longed for", and the triple weakness in **لَاو** (Pael) "to restore to harmony", Ethpaal **لَاو** (also written, to be sure, **لَاو**)—need no special explanation. **لَاو** "to lament" (§ 175 B) has its two *l*'s always separated: **لَاو**, &c.

#### QUADRILITERAL AND MULTILITERAL VERBS.

Quadrili-  
teral and  
multiliteral  
verbs.  
Formation  
of quadri-  
literals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* **يَجْزِلُ** "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *ša*, like **يَجْزِلُ** "to enslave"; **يَجْزِلُ** "to suspend"; **يَجْزِلُ** "to complete"; and (from *primae* **و** or **ل**) **يَجْزِلُ** "to proclaim"; **يَجْزِلُ** "to stretch forth"; **يَجْزِلُ** "to promise"; **يَجْزِلُ** "to delay" (**أَمَر**).

(2) The few quadriliterals formed with *sa* **يَجْزِلُ** "to hasten"; **يَجْزِلُ** "to bring against"; **يَجْزِلُ** "to tend or nurse" (probably from **أَمَر**).

(3) Denominatives in *n*, like **يَجْزِلُ** "to be possessed", from **يَجْزِلُ** "demoniac" (adj. from **يَجْزِلُ** "demon"); **يَجْزِلُ** "to sustain", "to hold out".

(4) Denominatives in *ī*: **يَجْزِلُ** from **يَجْزِلُ** "foreign"; **يَجْزِلُ** *olksioŭ* from **يَجْزِلُ** *olksīos* (from **يَجْزِلُ** "house").

(<sup>1</sup>) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3<sup>rd</sup> radical, like **ܕܚܕܐ** “to make a slave of” (**ܕܚܕܐ**); **ܕܚܕܐ** “to wrap in swaddling clothes” (**ܕܚܕܐ**).

(6) Reduplicated forms like **ܐܠܚܕܐ** “to chew the cud” from **ܢܪ**; **ܐܠܚܕܐ** “to become stupid” from **ܒܪ**.

(7) Reduplicated forms like **ܕܚܕܐ** “to complicate”, and **ܕܚܕܐ** “to drag”, from **ܒܠܠ**, **ܢܪ**; **ܕܚܕܐ** “to shake”; and **ܕܚܕܐ** “to raise up” from **ܪܘܡ**, **ܪܘܡ**.

(8) Forms like **ܕܚܕܐ** “to maintain”, “to nourish”, from **ܡܢܪ**; **ܕܚܕܐ** “to be wreathed”, from **ܥܩܪ**; **ܕܚܕܐ** “to lean upon a staff” (**ܕܚܕܐ**). And so too, others of all sorts.

To these may be added simple Denominatives like **ܐܠܚܕܐ** “to teach” from **ܐܠܚܕܐ** “disciple”; **ܕܚܕܐ** “to pledge”, from the Assyrian borrowed-word **ܕܚܕܐ** “pledge”; **ܐܠܚܕܐ** “to become a proselyte”, from the Jewish word **ܕܚܕܐ**; **ܕܚܕܐ** “to give form” (**ܕܚܕܐ**), &c.; and, along with these, even compounds like **ܐܠܚܕܐ** “to become man”, from **ܐܢܐ**; **ܕܚܕܐ** “to be an adversary”, from **ܕܚܕܐ** (from **ܕܚܕܐ** + **ܕ** + **ܐ**), &c. Along with these Quadriliterals there are many also from Greek words, like **ܕܚܕܐ** “to accuse”, from *κατήγορος*; **ܕܚܕܐ** “to remove”, “to depose”, from *καθαίρεισιν*, &c.; **ܕܚܕܐ** “to rob” from *λαγστῆς*.

The Quadriliterals have an Active form, and a Reflexive form: **ܕܚܕܐ** “to roll” (trans.), **ܐܠܚܕܐ** “to roll” (intrans.); **ܐܠܚܕܐ** “to teach”, **ܐܠܚܕܐ** “to be taught”; **ܐܠܚܕܐ** “to estrange”, **ܐܠܚܕܐ** “to become estranged”; **ܐܠܚܕܐ** “to notify”, **ܐܠܚܕܐ** “to understand, or know”, &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Pael and corresponding Inflection. Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: **ܐܠܚܕܐ** like **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Impf. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Impt. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Part. act. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; pass. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Inf. **ܐܠܚܕܐ** (*Nomen actionis* **ܐܠܚܕܐ** § 123).—Reflexive **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Impf. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Impt. **ܐܠܚܕܐ**; Part. **ܐܠܚܕܐ**, **ܐܠܚܕܐ**; Inf. **ܐܠܚܕܐ**.

It makes no difference whether the 2<sup>nd</sup> letter be a **o** or a **u**, as, for instance, in **صِيخ** “to support”; **عِيذ** “to announce”.

Those which end in *i* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **مَصِيح** “to complete”, **مَصِيحِي**, **مَصِيحِي** (2<sup>nd</sup> sing. m.), **مَصِيحِي** (1<sup>st</sup> sing.), **مَصِيحِي**; Impf. **يَمَصِّحُ**, **يَمَصِّحِي**; Impt. **يَمَصِّحْ**.—Reflexive **لَمَصِّحِي**, **لَمَصِّحِي**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **لَمَصِّحِي**<sup>(1)</sup> (**لَمَصِّحِي**?) and **لَمَصِّحِي**<sup>(2)</sup>; and these do not end in *ā*, as one would have expected.

Multiliteral  
verbs.

§ 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like **لَمَصِّحِي** “to have bad dreams”, from **لَمَصَّح** “a dream”, and **عَمِزِي** “to stir up fancies”, the reflexive of which, **لَمَعِزِي** “to have fancies”, (from **لَمِز** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **سَلَا** **لَمَصَّحِي** “to show one’s self off”, “to swagger”. The inflection of these verbs is quite like that of the Quadriliterals, except that here it is generally the first consonant which is without the vowel.

*Rem.* Detached words like **لَمَصَّحِي** “to be at law” (**لَمَصَّحِي**); **لَمَصَّحِي** “to be a *κυβερνήτης*”, and even **لَمَصَّحِي** “to be an enemy” (**لَمَصَّحِي**), and **لَمَصَّحِي** “to be a *χριστιανός*” are to be regarded as affected malformations, which in no way belong to the language.

#### LIST OF ANOMALOUS VERBS.

List of  
anomalous  
verbs.

§ 183. (1) **لَمَصَّحِي** “to find” (Aphel) instead of **لَمَصَّحِي**; so **لَمَصَّحِي**, **لَمَصَّحِي** (Part.), **لَمَصَّحِي**. Only the Part. passive is transferred to the Peal: **لَمَصَّحِي**<sup>(3)</sup>. A new Aphel, certified only in later times, appears perhaps in **لَمَصَّحِي** “to cause to find” Job 7, 2 Hex.

(1) LAGARDE, Anal. 20, 28 (6 Codd.).

(2) Gregor. Naz. Carm. II, 23, 21; but **لَمَصَّحِي** in Testam. Jesu Christi 104, 12.

(3) So **لَمَصَّحِي** “foedus” (adj.) from **لَمَصَّحِي** “foedere” &c. A Peal **لَمَصَّحِي** in this or in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. **لَمَصَّحِي** is properly, perhaps, a Shaphel of **لَمَصَّحِي**.



doubt **يُتَنَبَّ**, **يُتَنَّب**). Now this readily passes into the form of verbs *primae* †: even at a pretty early date there is found written **يُتَنَّب**, and the later West-Syrians at least have **يُتَنَّب**, **يُتَنَّب**, &c. The Inf. too is **يُتَنَّب** (**يُتَنَّب**, **يُتَنَّب**).—Part. **يُتَنَّب**, f. **يُتَنَّب**; pl. **يُتَنَّب** or **يُتَنَّب**, f. **يُتَنَّب** <sup>(1)</sup>. The Aphel too is formed as if from *med. gem.*: **يُتَنَّب**, **يُتَنَّب**, **يُتَنَّب**; **يُتَنَّب**, **يُتَنَّب**; **يُتَنَّب** (Part. pass.); **يُتَنَّب** (*Nomen agentis* **يُتَنَّب**). The mode of writing which is preferred for these Aphel forms is **يُتَنَّب**, **يُتَنَّب**, &c. (§ 35). So with the Ettaphal **يُتَنَّب**.

(8) **يُتَنَّب** “to be”. The Perf. **يُتَنَّب**, **يُتَنَّب**, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its **يُ**: **يُتَنَّب**, **يُتَنَّب**, &c. The Impf. also is usually quite regular: **يُتَنَّب**, **يُتَنَّب**, **يُتَنَّب**, &c.; still, the following secondary forms occur, in which the **يُ** has fallen out, and with no difference of meaning: **يُتَنَّب**, **يُتَنَّب**, **يُتَنَّب**, **يُتَنَّب**, **يُتَنَّب** (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. **يُتَنَّب**, **يُتَنَّب** “being, becoming”, the Part. pass. **يُتَنَّب**, **يُتَنَّب**, pl. **يُتَنَّب** (Emph. st. **يُتَنَّب**) “existing” (or “created”) and the verbal adjective **يُتَنَّب**, **يُتَنَّب** “been” (§ 118).

#### VERBS WITH OBJECT-SUFFIXES.

Verbs with  
object-  
suffixes.  
(a) With  
strong ter-  
mination.  
Leading  
rules.

§ 184. V. *supra* § 66.

The 1<sup>st</sup> person of the verb cannot have the suffixes of the 1<sup>st</sup> joined to it, nor the 2<sup>nd</sup> those of the 2<sup>nd</sup>.<sup>(2)</sup> There is no suffix of the 3<sup>rd</sup> pl.; the separate **يُتَنَّب**, or **يُتَنَّب** supplies its place.

**يُتَنَّب**,—which comes in room of **يُتَنَّب** after a vowel-ending,—becomes, with *ā*, **يُتَنَّب**; with *ī* it becomes **يُتَنَّب**; with *ē*, **يُتَنَّب** (§ 50 A. (3)).

Before Suffixes, **يُ** of the 2<sup>nd</sup> sg. m. Perf. is modified into **يُ**;

**يُ** of the 2<sup>nd</sup> sg. f. Perf. into **يُ**;

**يُ** of the 1<sup>st</sup> pl. Perf. into **يُ**;

(1) Not to be confounded with the adjective **يُتَنَّب**, **يُتَنَّب**, &c. “living”, “active”.

(2) The only exception known to me is the poetical expression **يُتَنَّب** “that I might see myself”, Ephr. II, 506 C.

the ending  $\text{فَ، فِ، (فِ)}$  into  $\text{فُ، فُو، (فُو)}$ ;  
 the ending  $\text{ـَ}$  into  $\text{ـُ}$  (more rarely  $\text{ـِ}$ );  
 the ending  $\text{ـِ}$  into  $\text{ـُ}$ ;  
 the ending  $\text{ـِ (ـِ)}$  into  $\text{ـُ (ـُ)}$ ;

and the 3 pl. f. Perf. is made to end in  $\bar{a}$ .

The  $\bar{a}$  of these forms is wanting, however, before the suffix of the 2<sup>nd</sup> sing. f.  $\text{ـِ}$ , which here preserves its  $e$ , (probably also in the 3<sup>rd</sup> pl. f. before the suffix of the 2<sup>nd</sup> pl.).—Secondary forms also occur in which the suffix of the 3<sup>rd</sup> sing. m. ( $\text{ـِ}$ ) retains the  $e$ .

The forms of the Impf. which end in the 3<sup>rd</sup> consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an  $\bar{i}$  before the suffixes of the 3<sup>rd</sup> sing.; the Impt. sing. m. takes an  $\bar{a}$  or an  $ai$  before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between  $\text{ـِ}$  and  $\text{ـُ}$  in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the  $\text{ـُ}$  of the 3<sup>rd</sup> sing. fem.

The verbal forms are least altered before the suffixes of the 2<sup>nd</sup> pl. ( $\text{ـِ}$  and  $\text{ـِ}$ ).

Seeing that these suffixes  $\text{ـِ}$  and  $\text{ـِ}$  are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3<sup>rd</sup> rad., the 3<sup>rd</sup> sing. m. may suffice as their representative; for those in  $\bar{u}n$ , the 3<sup>rd</sup> pl. m.; for those in  $\bar{a}n$ , the 3<sup>rd</sup> pl. f.

I mark with an asterisk (\*) those forms, of which the accuracy does not appear to be fully established.

§ 185.

REGULAR VERB

<i>Perfect Peal.</i>	Sg. 1 <sup>st</sup> .	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	مَلَّجِب	مَلَّجِب	مَلَّجِب
3. f.	مَلَّجِب	مَلَّجِب	مَلَّجِب
2. m.	مَلَّجِب	—	—
2. f.	مَلَّجِب	—	—
1.	—	مَلَّجِب	مَلَّجِب
Pl. 3. m.	مَلَّكِب	مَلَّكِب	مَلَّكِب
3. f.	مَلَّجِب	مَلَّجِب	مَلَّجِب*
2. m.	مَلَّكِب	—	—
2. f.	مَلَّكِب	—	—
1.	—	مَلَّكِب	مَلَّكِب*
<i>Impf. Peal.</i>			
Sg. 3. m.	مَلَّجِب	مَلَّجِب	مَلَّجِب
2. m.	{ مَلَّجِب مَلَّجِب	—	—
2. f.	مَلَّجِب	—	—
Pl. 3. m.	مَلَّكِب	مَلَّكِب	مَلَّكِب
3. f.	مَلَّجِب	مَلَّجِب	مَلَّجِب*
<i>Impt. Peal.</i>			
Sg. m.	مَلَّجِب	—	—
f.	مَلَّجِب	—	—
Pl. m.	{ مَلَّكِب مَلَّكِب	—	—
f.	{ مَلَّجِب* مَلَّجِب	—	—
<i>Inf. Peal.</i>	مَلَّجِب	مَلَّجِب	مَلَّجِب
<i>Pael.</i>	مَلَّكِب	مَلَّكِب	مَلَّكِب

[illegible]



Observations on the Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as **هَفَعْنَاهُ** “they laid him”; **سَبَّوْنَاهُ** (no doubt **سَبَّوْنَاهُ**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **أَعْتَمَدْنَاهُ** “they entrusted thee”.—Julianus 90, 25; **أَمْلَقْنَاهُ** “they gave thee suck” Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *ēn(ā)*, like **خَجَّيْنَاهُ** (also written **خَجَّيْنَاهُ**, which has been inaccurately understood as **خَجَّيْنَاهُ**; hardly perhaps to be pronounced **خَجَّيْنَاهُ**).

For the 3<sup>rd</sup> sg. f., with suffix of the 2<sup>nd</sup> pl. there is found as a variant for **حَلَبَدَجِي** “conceived you” Is. 51, 2, the doubtless more original **حَلَبَدَجِي** (from the intrans. **حَلَج**).

The 3<sup>rd</sup> pl. m. sometimes remains without ending before the suff. of the 2<sup>nd</sup> pl.: **أَلْجَرَجِي** (East-Syrian **أَلْجَرَجِي** § 174 A) Judges 10, 12 “they oppressed you”; and **أَجَدَجِي** *ἐτάραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples of variations.

§ 187. The trifling *variations* from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; **أَحَبَدَتِ** “she loved her”; **حَلَبَدَتِ** “she conceived me”.—*Weak*; **أَسَبَدَ** “he held her”; **أَلْجَدَجِي** “he met you”; **أَسَبَدَتِ** “she held me”; **أَحَدَ** “begat us”; **أَحَدَ** “she brought thee forth”; **أَحَدَجِي** “I knew you”; **أَحَدَجِي** “they knew thee”; **أَحَدَ** “he gave her”; **أَحَدَ** “I gave thee” (§ 183); **أَحَدَ** “he begged thee”; **أَحَدَ** “they begged thee” (others—**أَحَدَ**, **أَحَدَ**, cf. § 171); **أَحَدَ** “he heard you”; **أَحَدَ** (others—**أَحَدَ** § 184) “she set her”; **أَحَدَ** “thou didst set me”; **أَحَدَ** “I set thee”; **أَحَدَ** “I set you”; **أَحَدَ**, **أَحَدَ** “they set him”; **أَحَدَ** “he dug it (f.)”; **أَحَدَ** “she dashed it (m.) in pieces”; **أَحَدَ** “I desired her”; **أَحَدَ** “they dragged him forth”.

*Pael and Aphel*: **أَحَدَ** “he blessed him”; **أَحَدَ** “he received us”; **أَحَدَ** “he ordered you”; **أَحَدَ** “he reached him, or came up with him”; **أَحَدَ** “she received him”; **أَحَدَ** “she dipped me”; **أَحَدَ** “I strengthened thee”; **أَحَدَ** “thou (f.) didst make me angry”;

إِهْجَلَجَف "I made known to you"; جَبَلَجَف "we blessed you"; إِهْجَلَجَف "we made known to you"; إِمَجَصْدَهْنَسَب "you delivered him up"; جَدَّكَمَه "they deflowered her"; مَخْسَبَب "they (f.) praised him"; إِمَقْسَبَب "made (3 pl. f.) us astonished"; إِمَقْسَبَب "found (3 pl. f.) him"; إِهْجَه "he made him ascend" (§ 183); إِفْمَدَجَف "I led you forth";— جِيَاَبَب "thou comfortedst me" (§ 172 A); لُتْهَابَب "polluted (3 pl.) him"; مَلَكَمَه "they asked us";— إِمَصِبَب "he raised him up"; إَرْجَدَه "thou didst disturb her"; إَرْجَدَه "she disturbed thee"; إِمَصْعَهَبَب "they raised him up", "established him"; إِفِيْمَهْنَسَب "they persuaded him".— إِسَبَبَب "he loved me"; إِنْجَدَبَب "thou lovedst me"; إِنْجَدَجَف "I loved you"; إِلْهَهَبَب "they made him eager"; إَحْجَه "he introduced him"; إَحْجَدَجَف "they introduced thee (f.)"; إَحْجَدَجَف "I introduced you (pl.)".

§ 188. *On the Imperfect*: The 2<sup>nd</sup> form of the 2<sup>nd</sup> sg. m. accommo-  
dates itself entirely to the Impt. sg. m. (§ 190). It serves properly to  
denote prohibition (with لا "not"), but it stands also in other uses, just  
as the original form stands also in prohibition.

On the  
Imperfect.

The 2<sup>nd</sup> sg. f. also takes before suffixes the form سَب: thus, إِنْجَهْتَسَب "thou (f.) dost hunt me"; إِنْجَهْتَسَبَب "thou art justifying him"; إِنْجَهْتَسَبَب "thou art choking her".

The forms of the suff. of the 3<sup>rd</sup> sg. m. هَب and هَبَب alternate without distinction in the cases concerned. With f. suff., forms like هَبَب in place of هَبَب, &c. occur more rarely.

For هَب there occurs in the Codex Sinaiticus هَب (how pronounced?), interchanging with the usual forms, e. g. إِمَهْجَبَب "I take him" (= إِمَهْجَهَبَب); إِمَهْجَبَب "finds him"; إِمَهْجَبَب "I place him"; إِمَهْجَبَب "I pity him", &c. So إِمَهْجَبَب "judges him" Isaac I, 242 v. 397. Isolated cases of هَب used instead, occur in the Cod. Sin., e. g. إِمَهْجَبَب "gives him power" (= إِمَهْجَهَبَب); so إِمَهْجَبَب "we constrain him" Vita St. Antonii ed. Schulthess 11 paen.<sup>(1)</sup>

(1) There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, *Rem. 3*—, to several others in the cod. D of the Vita Alexia.

The very rare forms in **ك** instead of **ه** before suffixes are hardly certain, like **يُصَوِّبُونِي** “they support me” Apost. Apocr. 316, 4 *ab. inf.* and **يُصَوِّبُونِي** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples  
of varia-  
tions.

§ 189. *Examples of variations*<sup>(1)</sup>: With *a*: **يُتَّخِذُكَ** “he takes you away”; **يُكْسِرُكَ** “I break you”; **يُتَّخِذُكَ** “I take you”; **يُتَّخِذُكَ** “I take her”; **يُكْسِرُكَ** “I kiss him”; **يُكْسِرُكَ** “keep (3 pl.) him”; **يُكْسِرُكَ** “thou (f.) plantest her”;—**يُكْسِرُكَ** “I give thee (f.)”; **يُكْسِرُكَ** “I give you (f.)”;—**يُكْسِرُكَ** “she eats you”; **يُكْسِرُكَ** “I hold him”; **يُكْسِرُكَ** “they hold him”; **يُكْسِرُكَ** “they inherit it (f.)”; **يُكْسِرُكَ** “you know her”;—**يُكْسِرُكَ** **يُكْسِرُكَ** (b. **يُكْسِرُكَ** § 34) “I beg him”; **يُكْسِرُكَ** “you beg me, or ask me”;—**يُكْسِرُكَ** “I judge thee (f.)”; **يُكْسِرُكَ** “we judge him”; **يُكْسِرُكَ** “I judge you”; **يُكْسِرُكَ** “they judge thee (f.)”; **يُكْسِرُكَ** “they (f.) listen to him”; **يُكْسِرُكَ** “they place him”;—**يُكْسِرُكَ** “lusts after her”.

*Pael and Aphel*: **يُكْسِرُكَ** “blesses us”; **يُكْسِرُكَ** “thou causest me to dwell”; **يُكْسِرُكَ** “I gather thee (f.)”; **يُكْسِرُكَ** “they give thee (f.) gain”; **يُكْسِرُكَ** “they glorify him”; **يُكْسِرُكَ** “they (f.) glorify thee”; **يُكْسِرُكَ** “thou (f.) provokest me to anger”; **يُكْسِرُكَ** “he brings tidings of good to you”; **يُكْسِرُكَ** “baptises you”;—**يُكْسِرُكَ** “I cast him out”; **يُكْسِرُكَ** “they cast you out”; **يُكْسِرُكَ** “they comfort you”;—**يُكْسِرُكَ** “he asks thee”; **يُكْسِرُكَ** “they ask him”; **يُكْسِرُكَ** “I ask you”;—**يُكْسِرُكَ** “I teach thee”; **يُكْسِرُكَ** “I teach you”;—**يُكْسِرُكَ** “I establish him”;—**يُكْسِرُكَ** “he awakens him”; **يُكْسِرُكَ** “they (f.) awaken us”; **يُكْسِرُكَ** “he establishes you”; **يُكْسِرُكَ** “they establish him”;—**يُكْسِرُكَ** “thou directest me aright”; **يُكْسِرُكَ** “he profanes it (her)”; **يُكْسِرُكَ** “thou (f.) lovest him”; **يُكْسِرُكَ** “thou (f.) vexest me”; **يُكْسِرُكَ** “they shatter him (or it) in pieces”.

On the Im-  
perative  
and the 2nd  
Sing. m.  
Impf.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **يُكْسِرُكَ** “leave him”, and **يُكْسِرُكَ**

(<sup>1</sup>) For 2<sup>nd</sup> form of the 2<sup>nd</sup> sg. m. v. on the Impf. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **ܡܠܚܝܬܝܢ** or even **ܡܠܚܝܬܝܢ**.

B. The sg. m. *always* retains the vowel immediately before the 3<sup>rd</sup> rad., thus not merely in **ܡܠܚܝܬܝܢ**; **ܡܠܚܝܬܝܢ** “hear me”; **ܡܠܚܝܬܝܢ** (East-Syrian **ܡܠܚܝܬܝܢ** § 174 G) “think on me”, “remember me”; **ܡܠܚܝܬܝܢ** “love her”; **ܡܠܚܝܬܝܢ** “buy her”; **ܡܠܚܝܬܝܢ** “make him”:—**ܡܠܚܝܬܝܢ** “learn it” (and of course **ܡܠܚܝܬܝܢ** “place her”; **ܡܠܚܝܬܝܢ** “curse him”), &c., but also in the *Pael* and *Ethpaal*, as **ܡܠܚܝܬܝܢ** “fix his bounds”: **ܡܠܚܝܬܝܢ** “observe her”; **ܡܠܚܝܬܝܢ** “teach me”; **ܡܠܚܝܬܝܢ** “comfort me”; **ܡܠܚܝܬܝܢ** “cherish her”; **ܡܠܚܝܬܝܢ** “deliver him up”; **ܡܠܚܝܬܝܢ** “make known to me”; **ܡܠܚܝܬܝܢ** “make known to her”; **ܡܠܚܝܬܝܢ** “lead me in”.

So too verbs *primae* ܐ and ܐ, with falling away of the 1<sup>st</sup> rad.: **ܡܠܚܝܬܝܢ**, **ܡܠܚܝܬܝܢ** “kiss him”, “kiss me”; **ܡܠܚܝܬܝܢ** “follow me”; **ܡܠܚܝܬܝܢ** “take her”; **ܡܠܚܝܬܝܢ** “draw me”; **ܡܠܚܝܬܝܢ** “give her”; **ܡܠܚܝܬܝܢ** “give him”<sup>(1)</sup>; **ܡܠܚܝܬܝܢ** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2<sup>nd</sup> form of the 2<sup>nd</sup> sg. m. *Impf.* **ܡܠܚܝܬܝܢ** “thou deliverest me”; **ܡܠܚܝܬܝܢ** “thou art choking her”; **ܡܠܚܝܬܝܢ** “thou lovest him”;—**ܡܠܚܝܬܝܢ** “thou art drawing her”; **ܡܠܚܝܬܝܢ** “thou givest him”;—**ܡܠܚܝܬܝܢ** “thou sprinklest me”;—**ܡܠܚܝܬܝܢ** “thou deliverest me up”; **ܡܠܚܝܬܝܢ** “thou teachest me”; **ܡܠܚܝܬܝܢ** “thou destroyest me”; **ܡܠܚܝܬܝܢ** “thou leadest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Peal*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **ܡܠܚܝܬܝܢ** “take ye him away”; **ܡܠܚܝܬܝܢ** “make him”; **ܡܠܚܝܬܝܢ** “hear ye me”; **ܡܠܚܝܬܝܢ** “say ye of him” (and of course **ܡܠܚܝܬܝܢ** “judge ye him”; **ܡܠܚܝܬܝܢ** “curse ye her”), &c.—*Pael* and *Aphel*: **ܡܠܚܝܬܝܢ** “save me”; **ܡܠܚܝܬܝܢ** “make him secure”; **ܡܠܚܝܬܝܢ** “take him”; **ܡܠܚܝܬܝܢ** “lead us away”; **ܡܠܚܝܬܝܢ** “lead him away”; **ܡܠܚܝܬܝܢ** “cast him out”; **ܡܠܚܝܬܝܢ** “comfort ye him”, &c. But in **ܡܠܚܝܬܝܢ** “put shoes upon him”, a vowel is of course needed for

<sup>(1)</sup> Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **ܡܠܚܝܬܝܢ**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms **ܐܝܬܝܗ**, **ܐܝܬܝܗ** “give ye him”, “give her”; **ܐܝܬܝܗ** “take ye her”; while others say **ܐܝܬܝܗ**, **ܐܝܬܝܗ**; and even **ܐܝܬܝܗ** (= **ܐܝܬܝܗ**) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3<sup>rd</sup> rad., thus: **ܦܠܝܬܝܐ** “praise me”; **ܦܠܝܬܝܐ** “entice him”; **ܦܠܝܬܝܐ** “suckle him”; **ܦܠܝܬܝܐ** “cause me to hear”; still we find also **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ** “take him”; and in fact this corresponds to the vocalisation of the Peal (as **ܦܠܝܬܝܐ** “hold him”). Cf. the fluctuation between **ܦܠܝܬܝܐ** and **ܦܠܝܬܝܐ** “believe me” (§ 197). Thus **ܦܠܝܬܝܐ** (others **ܦܠܝܬܝܐ**), and **ܦܠܝܬܝܐ** “preserve her”.—For a longer form in *inā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as **ܦܠܝܬܝܐ** “praise him” (without any vowel before the 3<sup>rd</sup> rad.), or of the longer form **ܦܠܝܬܝܐ** “listen to me”.

F. In the pl. m. in *inā* two forms stand overagainst each other in the Peal,—the more usual one, like **ܦܠܝܬܝܐ** “bury me”; **ܦܠܝܬܝܐ** “take him”; **ܦܠܝܬܝܐ** “hear me”,—and the less common one, with the vowel before the 3<sup>rd</sup> rad., like **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ** “slay him”; **ܦܠܝܬܝܐ** “taste me”. The forms *primae* follow the second of these two modes, like **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “take me”, “take him”; **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “preserve him”, “preserve her” (cf. in addition **ܦܠܝܬܝܐ** “listen to me”; **ܦܠܝܬܝܐ** “judge him”, &c.). The vowel is always retained in the Pael and Aphel: **ܦܠܝܬܝܐ** “receive me”; **ܦܠܝܬܝܐ** “guard her”; **ܦܠܝܬܝܐ** “make known to me”; **ܦܠܝܬܝܐ** “clothe him”; **ܦܠܝܬܝܐ** “cast ye him out”.

G. For **ܦܠܝܬܝܐ** (sg. m.) the East-Syrians write **ܦܠܝܬܝܐ** (§ 84 B).

On the Infinitive. § 191. *On the Infinitive*: In the Peal cf. farther **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “to give her”, “to give thee”; **ܦܠܝܬܝܐ** “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *i* before the suff. of the 3<sup>rd</sup> sg. m.:—**ܦܠܝܬܝܐ** “to take

him" (in place of **ܡܡܝܚܐ**); **ܡܢܥܝܗܐ** "to pay him"; **ܡܢܥܝܗܐ** "to set her free"; **ܡܢܥܝܗܐ** "to enchant<sup>(1)</sup> him".

The forms of the Aphel, as **ܡܡܝܚܐ**, &c. correspond to those of the Pael; in verbs *mediae* **ܡ**, we have **ܡܢܥܝܗܐ** "to lead thee back", &c.

§ 192. *Verbs tertiae* **ܡ** require special treatment. The *ā* of the 3<sup>rd</sup> sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the *ī* of the Perf. and the *ā* of the Inf. pass into *y*, except before **ܢܝܢܐ** and **ܢܝܢܐ**. Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* **ܐܘܢܐ** (also written **ܐܐܢܐ**, **ܐܐܢܐ**: East-Syrian **ܐܐܢܐ**, &c. § 49 B): *iu* into *yū*; *āi* (Impt. sg. f.) into *ā(y)ī* **ܐܝܢܐ** (or written **ܐܝܢܐ**). For orthographic differences also with *ē* in these cases, v. *infra*.

§ 193. We give the forms of the Perf. complete in the *Paradigm*, *Paradigm*. for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2<sup>nd</sup> pl. f. (in **ܐܝܢܐ**) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2<sup>nd</sup> sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the *Paradigm* to note down one single personal form ending in **ܢܝܢܐ**, seeing that the forms with other endings follow the analogy of the strong verb.

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(1) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ٣  
(Peal and

<i>Perfect.</i>		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
	Pael	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
3. f.	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
	Pael	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
2. m.	Peal	ܥܒܝܬ	—	—
	Pael	ܥܒܝܬ	—	—
2. f.	Peal	ܥܒܝܬ	—	—
	Pael	ܥܒܝܬ	—	—
1.	Peal	—	ܥܒܝܬ	ܥܒܝܬ
	Pael	—	ܥܒܝܬ	ܥܒܝܬ
Pl. 3. m.	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
	Pael	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
3. f.	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
	Pael	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
2. m.	Peal	ܥܒܝܬ	—	—
	Pael	ܥܒܝܬ	—	—
1.	Peal	—	ܥܒܝܬ	ܥܒܝܬ
	Pael	—	ܥܒܝܬ	ܥܒܝܬ
<i>Impf.</i>	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
<i>Impt.</i>	sg. m.	ܥܒܝܬ	—	—
	Pael	ܥܒܝܬ	—	—
	sg. f.	ܥܒܝܬ	—	—
	pl. m.	ܥܒܝܬ	—	—
	pl. f.	ܥܒܝܬ	—	—
<i>Inf.</i>	Peal	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ
	Pael	ܥܒܝܬ	ܥܒܝܬ	ܥܒܝܬ

**WITH PRONOMINAL SUFFIXES.**

**Pael).**

[illegible]



On the  
Perfect.

§ 194. *On the Perfect*: The **l** of the 2<sup>nd</sup> pers. always remains hard; the East-Syrians usually extend this process to the 1<sup>st</sup> sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the **l** soft in this position. Notice the forms of the 3<sup>rd</sup> f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (e. g. **أَافَنَدَا** “she threw him”, § 43 C).

Forms from these verbs of the 3<sup>rd</sup> m. pl. in *ān(ā)* before suffixes are very rare, the only cases known to me being the following two: **سَأَوْنَدَا** “they saw him” Mark 6, 49 S.; and **مَسَاوْنَدَا** “they scourged him” Land II, 26, 11: on the other hand individual cases of the 3<sup>rd</sup> f. pl. in *ēn(ā)* are somewhat oftener met with, like **سَأَلْنَدَا** “they (f.) saw him” = **سَأَلْنَدَا**.

Forms of Aphel: **أَفَنَدَا** “he threw him”; **أَفَزَجَفَا** “he increased you”; **أَفَكَلَدَا** “I adjured you (f.)”; **أَفَكَلَدَا** “they rejected her”;—**أَفَنَدَا** “he enlivened me”; **أَفَنَدَا** “she enlivened me”; **أَفَنَدَا** “thou didst enliven me”.

On the  
Imperfect.

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2<sup>nd</sup> pl. is often not expressed through **ا**: **أَفَنَدَا** = **أَفَنَدَا** “I show you”, &c. The forms which do not end in **ا** follow closely the analogy of the strong verb; cf. **أَفَنَدَا** “they call upon him”, alongside of **أَفَنَدَا** “they drink it (m.)”; **أَفَنَدَا** “they call thee”; **أَفَنَدَا** “they deliver thee (f.)”; **أَفَنَدَا** “they (f.) see him”, alongside of **أَفَنَدَا** “they (f.) revile him”; **أَفَنَدَا** “you (f.) call me”; **أَفَنَدَا** “they (f.) bewail her”;—**أَفَنَدَا** “thou (f.) callest me”; **أَفَنَدَا** “thou (f.) bringest him up”, and even **أَفَنَدَا** “thou (f.) seest her”, which can only be **أَفَنَدَا** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **ا**, in Cod. Sin. a few like **أَفَنَدَا** “I see him” (= **أَفَنَدَا**); **أَفَنَدَا** “I show him”. And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright's Apost. Apocr. 315, 3, **أَفَنَدَا** “I see him”.

*Rem.* A poet (in Barh. gr. I, 151, 19) says once **أَفَنَدَا** (instead of **أَفَنَدَا**) “do not loose him”, following the analogy of the 2<sup>nd</sup> form of the 2<sup>nd</sup> sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative*: Longer forms of the pl. m. are found, like **هَإِثْهَإِثْ**, alongside of **هَإِثْهَإِثْ** “loose me”; **هَإِثْهَإِثْ** (**هَإِثْهَإِثْ** for proper **هَإِثْهَإِثْ**) “accompany me”; **هَإِثْهَإِثْ** “heal him”. Forms of the 2<sup>nd</sup> pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like **هَإِثْهَإِثْ** = **هَإِثْهَإِثْ** “cover (f.) us”; **هَإِثْهَإِثْ** “call ye (f.) upon him”.—For the 2<sup>nd</sup> sg. f. a shorter style of writing is found, as **هَإِثْهَإِثْ** “give (f.) me to drink” = **هَإِثْهَإِثْ**.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: **هَإِثْهَإِثْ** “throw him” (Lagarde, Anal. 11, 11), and **هَإِثْهَإِثْ** (Wright, Catal. 897 *b*, 19) “answer him” (for **هَإِثْهَإِثْ**, **هَإِثْهَإِثْ**). Farther, there occurs in the refrain of an ancient Church Hymn<sup>(1)</sup> **هَإِثْهَإِثْ** “answer her”, a dissyllable, thus doubtless **هَإِثْهَإِثْ** according to the analogy of **هَإِثْهَإِثْ**.

§ 196\*. *A transition of verbs tert. } to the formation of verbs tert.* — is indicated by the expressions **هَإِثْهَإِثْ** “they comforted him” (Perf.), and “comfort ye him” (Impt.); **هَإِثْهَإِثْ** “comfort ye me”,—which occur as secondary forms of **هَإِثْهَإِثْ**, **هَإِثْهَإِثْ** (cf. § 172 B).

Transition of Verbs tertiae } to Verbs tertiae — before Suffixes. Quadriliteral's before Suffixes.

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Pael forms. A few examples will suffice: Perf. **هَإِثْهَإِثْ** “he reduced her to slavery”; **هَإِثْهَإِثْ** (or **هَإِثْهَإِثْ** § 52 B) “they exalted thee”; **هَإِثْهَإِثْ** “were stubborn against him”; **هَإِثْهَإِثْ** “ye believed in him”. With *in* **هَإِثْهَإِثْ** “they tore him in pieces”.<sup>(2)</sup>

*Impf.* **هَإِثْهَإِثْ** (**هَإِثْهَإِثْ** § 52 B) “she raises thee up”; **هَإِثْهَإِثْ** “he supports him”; **هَإِثْهَإِثْ** “I support you”; **هَإِثْهَإِثْ** “they enslave him”, &c.

*Impt.* (with retention of the vowel before the last radical) **هَإِثْهَإِثْ** “set him or it forth”; **هَإِثْهَإِثْ** “save me”; and thus too the 2<sup>nd</sup> form of the 2<sup>nd</sup> sg. m. Impf. **هَإِثْهَإِثْ** “thou enslavest him”.—Plural **هَإِثْهَإِثْ**

<sup>(1)</sup> Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 *sq.*; Kesruân ed. of 1876, p. 414 *sq.*). The refrain is repeated eight times.

<sup>(2)</sup> Overbeck 292, 25 (in four syllables).



to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

أَنَا — I am.	هَذَا — We are.
أَنْتَ — Thou art.	أَنْتُمْ — You are.
أَنْتِ — Thou (f.) art.	أَنْتُمْ — You (f.) are.
هُوَ — He is.	هُمْ — They are.
هِيَ — She is.	هُنَّ — They (f.) are.

Besides this usage, **أَنَا** may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing **لَا** we have **لَا أَنَا** or **أَنَا لَا** “is not”. The contracted form also takes suffixes, *e. g.* **لَا هُوَ** “he is not”, &c.

## PART THIRD.

### S Y N T A X.

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#### I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the “Morphology”, of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

#### 1. NOUNS.

##### A. GENDER.

1. Nouns.  
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns “what?” **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, and “who?” **ܩܕܝܫܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܐܝܬܝܗ** “something else” Jos. St. 5, 7;

ܐܝܢ *“id quod”*; ܐܝܢ *“hoc”*; ܥܡ ܐܝܢ *“therewith, in addition to this”* Ov. 176, 5; ܐܝܢ ܐܝܢ *“this however”* Jos. St. 12, 11; ܠܕܡܢ *“that which happened”* Moes. II, 68, 25; ܐܝܢ ܐܝܢ ܐܝܢ *ἐνδὲς δὲ ἐστὶ χρεῖα* Luke 10, 42; cf. Aphr. 250, 19; ܠܡܢ *“the good”*; ܠܡܢ *“the evil”* Gen. 2, 9 and frequently; ܠܡܢ *“properly”, “in a fitting manner”* Aphr. 460, 5, &c. Cf. cases like ܠܡܢ ܠܡܢ . . . . ܠܡܢ *“and that which still more . . . can &c.”* Spic. 19, 10 (where the relative ܐܝܢ is construed as feminine), and many instances in accordance with § 254.

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like ܦܥܝܢ *“finely”*; ܠܡ *“well”*; ܠܡ *“ill”* &c. (§ 155 A). This is farther shown by instances like ܠܡ ܠܡ ܠܡ Aphr. 424, 22 or ܠܡ ܠܡ ܠܡ Aphr. 170, 13 *“they discern not good from evil”*; and farther ܠܡ ܠܡ ܠܡ *“either to good or to evil”* Spic. 3, 6; ܠܡ ܠܡ *“crafty for what is good”* Aphr. 190, 4; in the Emph. st. ܠܡ ܠܡ ܠܡ *“takes neither too little nor too much”* Ephr. II, 485 B; ܠܡ ܠܡ ܠܡ *“and judge what is hateful and what is beautiful”* Ephr. II, 316 C. Thus frequently ܠܡ *“what is bad”*; ܠܡ *“what is good”, &c. = “the bad”, “the good”*. With the Pronoun, cases like ܐܝܢ *“this is what”* are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܠܡ ܠܡ *“on that account”*; ܠܡ *“therefore”*. And ܐܝܢ *“that is”*; ܐܝܢ *“but that is” = “namely”* are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܠܡ *“goods”, “bona”*; ܠܡ *taura* (only construed as fem.); ܠܡ *“all this”*; ܠܡ ܠܡ *“for, both of these”* Aphr. 9, 16 and various other examples.

## B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as B. Absolute State: Emphatic State. Abs. St. in the Substantive. did the prefix ה in Hebrew]: מלך was *“a king”*, מלך *“the king”*. But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܠܡ *“a few days”* Spic. 1, 1, and by the circumstance that a

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases<sup>(1)</sup> in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like ܡܢܚܝܬܐ "Pillars"; ܡܢܚܝܬܐ (also ܡܢܚܝܬܐ) = *gen nešrîn* "Eagles'-nest"; ܡܢܚܝܬܐ "Mountain of the Servants (of God?)"; ܡܢܚܝܬܐ "Image-town" (near Edessa, Jos. St. 58, 2); ܡܢܚܝܬܐ "Thirsty Hill" Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like ܡܢܚܝܬܐ "Wall"; ܡܢܚܝܬܐ "Fortress", &c. Names of Persons: ܡܢܚܝܬܐ "Beloved"; ܡܢܚܝܬܐ "Patricius" (together with ܡܢܚܝܬܐ); ܡܢܚܝܬܐ "Senior"; ܡܢܚܝܬܐ "Justificata" (f.) &c.; but here too the emph. st. preponderates, as in ܡܢܚܝܬܐ "Little"; ܡܢܚܝܬܐ "Humble"; ܡܢܚܝܬܐ "Brother" &c. Thus the poets make use even of ܡܢܚܝܬܐ "The Heavens" as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like ܡܢܚܝܬܐ &c. receive no mark of the emph. st.

*Rem.* Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still ܡܢܚܝܬܐ or ܡܢܚܝܬܐ '1 "Tešrî First" (= October); ܡܢܚܝܬܐ "Kānōn Second" (= January) &c.

C. (2) In distributive repetition: ܡܢܚܝܬܐ "every year" Sirach 47, 10; Jos. St. 26, 18; ܡܢܚܝܬܐ "from day to day" frequently; ܡܢܚܝܬܐ "from time to time" frequently; ܡܢܚܝܬܐ "at times" Aphr. 45, 5; ܡܢܚܝܬܐ "numerous are the laws in all kinds of kingdoms, lands, and districts" Spic. 18, 16;

(<sup>1</sup>) In the Plural and in the Abstract form in *ûth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *în*, *ān*; *û*) may still be fashioned here in every case.

ܐܪܥܬܐ “with any thing” Aphr. 308, 18; ܒܥܝܢ ܒܥܝܢ “step by step” Ephr. Nis. p. 77 v. 98; ܩܝܬܐ ܩܝܬܐ “city by city” repeatedly; ܩܝܬܐ ܩܝܬܐ “ὅπο πόλεως εἰς πόλιν” Matt. 23, 34; ܩܝܬܐ ܩܝܬܐ “he shall be cut to pieces, limb by limb” Jul. 87, 17; ܕܢܝܢܐ ܕܢܝܢܐ “on any pretext whatsoever” Ov. 221, 6; ܕܢܝܢܐ ܕܢܝܢܐ “in vexation from all sorts of straits” Mart. I, 185, 12; ܕܢܝܢܐ ܕܢܝܢܐ “of all manner of kinds” Aphr. 267, 2, and repeatedly; ܕܢܝܢܐ ܕܢܝܢܐ “they stood in crowds” Addai 2, 12 &c. Yet the emph. st. occurs here also: ܕܢܝܢܐ ܕܢܝܢܐ “from time to time” Sim. 301 mid.; ܕܢܝܢܐ ܕܢܝܢܐ “city with city” Is. 19, 2; ܕܢܝܢܐ ܕܢܝܢܐ “a loaf of bread a-piece” Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. ܕܢܝܢܐ ܕܢܝܢܐ *ἐπὶ λίθου*, and thus Aphr. 412, 17; but in S. the reading is ܕܢܝܢܐ ܕܢܝܢܐ.

D. (3) After ܕܢܝܢܐ, with Numerals and in similar connections: ܕܢܝܢܐ ܕܢܝܢܐ “all good, beautiful and excellent kinds” Aphr. 297, 8; ܕܢܝܢܐ ܕܢܝܢܐ “with all zeal” Ov. 178, 7; ܕܢܝܢܐ ܕܢܝܢܐ “all possessions” Ov. 166, 24; ܕܢܝܢܐ ܕܢܝܢܐ “with all caution” Prov. 4, 23; ܕܢܝܢܐ ܕܢܝܢܐ “with all evils” Prov. 5, 14; ܕܢܝܢܐ ܕܢܝܢܐ “every shoulder (f.) has been stripped” Ezek. 29, 18; ܕܢܝܢܐ ܕܢܝܢܐ “all remedies in every place” Ephr. III, 251 A; ܕܢܝܢܐ ܕܢܝܢܐ “in every time of distress” Sirach 2, 11; ܕܢܝܢܐ ܕܢܝܢܐ *πάσαν αἰτίαν* Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. ܕܢܝܢܐ ܕܢܝܢܐ “all the streams” Eccl. 1, 7; ܕܢܝܢܐ ܕܢܝܢܐ “to all believers” Aphr. 202, 1 &c. For ܕܢܝܢܐ ܕܢܝܢܐ “to all pains” Aphr. 135, 3 there is a variant ܕܢܝܢܐ ܕܢܝܢܐ.

Along with numerals; (a) when the numeral precedes: ܕܢܝܢܐ ܕܢܝܢܐ *καρδία καὶ ψυχὴ μία* Acts 4, 32; ܕܢܝܢܐ ܕܢܝܢܐ *ἐξ ἑνὸς αἵματος* Acts 17, 26; ܕܢܝܢܐ ܕܢܝܢܐ “two worlds” Ephr. III, 111 C; Ov. 135, 7, 8; ܕܢܝܢܐ ܕܢܝܢܐ “the days of the twenty-two reigns of Judah” Aphr. 84 *ult.* and very often thus;—(b) When the numeral follows: ܕܢܝܢܐ ܕܢܝܢܐ *ἑτῶν ὀκτώ* Acts 9, 33; ܕܢܝܢܐ ܕܢܝܢܐ “a hundred days” Aphr. 483, 4; ܕܢܝܢܐ ܕܢܝܢܐ “seven hundred years” Land II, 277, 3 &c. In like manner also ܕܢܝܢܐ ܕܢܝܢܐ “on any pretext” Ov. 187, 10; ܕܢܝܢܐ ܕܢܝܢܐ “on a day” Ov. 167, 26 &c. Even when strict determination is



present, the Abs. st. may be retained alongside of the numeral: **أَرْبَعَةُ أَشْهُارٍ** “these four months” Sim. 276, 5; **أَرْبَعَةُ أَشْهُارٍ** ἐν ταύταις ταῖς δυσὶν ἐντολαῖς Matt. 22, 40 (Aphr. 24, 4, 9); **ثَلَاثَةٌ** **أَرْبَعَةُ أَشْهُارٍ** ἀπὸ τῶν τριῶν πληγῶν [τούτων] Rev. 9, 18 (Gwynn); **ثَلَاثَةٌ** **أَرْبَعَةُ أَشْهُارٍ** “these three righteous ones” Aphr. 453, 12; **ثَلَاثَةٌ** **أَرْبَعَةُ أَشْهُارٍ** “these two powerful kingdoms” Jul. 106, 27 &c.

But in all these cases the Emph. st. is permissible also, and in several of them it is much more usual, cf. **أَنْفُسًا** **أَرْبَعَةً** “one soul (abs.) and one mind (emph.)” Moes. II, 72, 12; **أَنْفُسًا** **أَرْبَعَةً** “with one voice” Acts 19, 34; **أَنْفُسًا** **أَرْبَعَةً** “one wise man” Aphr. 394, 12; **أَنْفُسًا** **أَرْبَعَةً** “seven kine” Gen. 41, 3 (v. 2 **أَنْفُسًا** **أَرْبَعَةً**); **أَنْفُسًا** **أَرْبَعَةً** “ten thousand wicked names” Jul. 76, 24 (together with **أَنْفُسًا** **أَرْبَعَةً** “ten thousand villanies and crimes” *ibid.* 34, 4) and countless others.—**أَنْفُسًا** **أَرْبَعَةً** Ephr. III, 303 B; cf. Aphr. 481 *sqq.* where **أَنْفُسًا** appears oftenest with the numeral following, but sometimes **أَنْفُسًا**; so too **أَنْفُسًا** **أَرْبَعَةً** ἕως ὥρας ἐνάτης Matt. 27, 45 P. S., alongside of **أَنْفُسًا** **أَرْبَعَةً** περὶ τὴν ἐνάτην ὥραν *ibid.* 46.—**أَنْفُسًا** **أَرْبَعَةً** “one of the stars” Spic. 3, 18.—For **أَنْفُسًا** **أَرْبَعَةً** “of those three men” Aphr. 16, 19 there is a variant **أَنْفُسًا**, and the emph. st. in itself suits the passage better.

E. Similarly, with **أَنْفُسًا** “how much?” and “some”: **أَنْفُسًا** **أَرْبَعَةً** “how many times?” and “several times”—frequently; **أَنْفُسًا** **أَرْبَعَةً** πόσας σπυρίδας Matt. 16, 10; **أَنْفُسًا** **أَرْبَعَةً** πόσα ἔτη Luke 15, 29; so Sim. 348 mid.; but **أَنْفُسًا** **أَرْبَعَةً** “how much expense?” Jos. St. 15, 17; **أَنْفُسًا** **أَرْبَعَةً** “how many wantons?” Sim. 344, where there are farther examples. **أَنْفُسًا** **أَرْبَعَةً** πόσοι μίσθιοι Luke 15, 17 P. C., but S. **أَنْفُسًا**.

Sometimes also with **أَنْفُسًا** **أَرْبَعَةً** “what pain?” Spic. 40, 20; **أَنْفُسًا** **أَرْبَعَةً** “on what thing?” Zingerle, Chrest. 407 v. 33 (Isaac); **أَنْفُسًا** **أَرْبَعَةً** “in what things?” Aphr. 8, 14 &c.; but **أَنْفُسًا** **أَرْبَعَةً** ποία ἐντολή Matt. 22, 36 &c.; and **أَنْفُسًا** **أَرْبَعَةً** ἐν ποίᾳ ἐξουσίᾳ alternates with **أَنْفُسًا** **أَرْبَعَةً** Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.) (¹).

(¹) Similarly **أَنْفُسًا** **أَرْبَعَةً** “what sort of use (abs.) and advantage (emph.)?” Aphr. 204. 20, if the text is quite accurate.

F. (4) Often, in negative expressions; **لَا تَهْتَبِ** “without sparing” Ov. 170, 8; **لَا تَنْهَيْتَنِي** “without sin (pl.)” frequently; **لَا حِسَابَ** “without number” frequently; **لَا مَهْرَ** “without money” Ex. 21, 11; and often in this way with **لَا**; But **لَا مَهْرَ وَلَا قَدْرَ** “without money (emph.) and without price (abs.)” Is. 55, 1; **لَا بَلَاءَ وَلَا جَنْدَ** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **لَا اِيْمَانًا** “without faith” Aphr. 214, 1, together with **لَا اِيْمَانًا** *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **لَا**. For **لَا حَيْثُ** *ἀτεκνος* Luke 20, 29 *sq.*, C. and S. have **لَا حَصَ**. — **لَا حَافِزَ** “there is no profit” Prov. 10, 2; **لَا يَهْوِي** *Hebr.* 7, 18; **لَا يَنْفَكُ** *Hebr.* 7, 18; “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **لَا يَنْفَكُ**); **لَا يَكْتَبُ** *Job* 26, 26; **لَا يَرْحَمُ** “who has no pity” Prov. 17, 11 (and often with **لَا**); **لَا يَخْرُجُ** “and to no place do they go out” Ov. 212, 14; **لَا يَجِبُ** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **لَا يَدْعُو** “was not called the possessor of riches” Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause **لَا يَكُنْ** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **لَا حَيْثُ** “on foot”; **لَا مِنْ** “from one end to the other”; **لَا حَيْثُ** “once”; **لَا حَيْثُ** and **لَا حَيْثُ** “for ever”; **لَا حَيْثُ** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **لَا حَيْثُ**) and many others. So **لَا حَيْثُ** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **لَا حَيْثُ**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **لَا حَيْثُ**).

H. (6) In some combinations the Abs. St. is always retained. Thus **لَا حَيْثُ** “the image of the word”, “the written text” (definite); **لَا حَيْثُ** “*a συχθήμερον*” (§ 146) <sup>(1)</sup>; **لَا حَيْثُ** *θεάνθρωπος*; **لَا حَيْثُ** = *κωμόπολις*

(1) Indeclinable: **لَا حَيْثُ** May, *Nova Coll.* X, 341 a = Land III, 208, 23, for which line 20 has **لَا حَيْثُ**.

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܕܡܢ ܕܡܢ ܕܡܢ** *κυνάνθρωποι* (as pl.) &c. **ܕܡܢ ܕܡܢ** “*domus plorantis*” sg. abs. st., i. e., “house of mourning”, is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: **ܕܡܢ ܕܡܢ ܕܡܢ** &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in **ܕܡܢ** (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: **ܕܡܢ**, **ܕܡܢ**; **ܕܡܢ** *τις, τινες* (§ 146); **ܕܡܢ** “Peace!”, “Peace be to thee!”, frequently; **ܕܡܢ** “in kindness” Aphr. 448, 15; **ܕܡܢ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܕܡܢ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܕܡܢ** “redeemed by precious blood” Aphr. 260, 10; **ܕܡܢ** “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܕܡܢ** “for another day” Ov. 136, 2; and thus **ܕܡܢ** frequently as a substantive “another” [ein Anderer] e. g. Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܕܡܢ** “a good remembrance be to . . .” Aphr. 305, 2; **ܕܡܢ** “glory [be] to . . .” frequently, (along with **ܕܡܢ** “glory [be] to . . .”); **ܕܡܢ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.<sup>(1)</sup> Philox. has frequently **ܕܡܢ** “spiritual” (like **ܕܡܢ** v. sub section G, 5), e. g. 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like **ܕܡܢ** *עבד עבדים* Gen. 9, 25; **ܕܡܢ** *אל אלהים* Ps. 50, 1; 84, 7; 136, 2; **ܕܡܢ** *אש להט* Ps. 104, 4; **ܕܡܢ** *קדישין* Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 sqq.) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

(<sup>1</sup>) For **ܕܡܢ** “with bodily strength” Spic. 5, 14, the MS. has **ܕܡܢ**.

the emph. st. and the abs. in the Substantive had disappeared, even ancient poets ventured to set the latter state alongside of **ܐܝ** “this”, which is formed like an abs. st.: **ܕܡܢ ܕܡܢ** Ephr. II, 424 D (but **ܐܝ ܡܡܠܐ** III, 263 D); **ܕܡܢ ܕܡܢ** “in this generation” Ephr. III, 3 C; **ܕܡܢ ܕܡܢ** “during this time” Isaac II, 80 v. 169.<sup>(1)</sup> Thus even in prose and verse **ܕܡܢ ܕܡܢ** Ephr. Nis. p. 4 v. 7; 100 v. 189; Ephr. (Lamy) I, 245, 16; 261, 21; II, 411, 11, 14 (**ܕܡܢ ܕܡܢ** I, 391 *ult.*); Jul. 119, 6; Philox. 518, 13, 20 and frequently (519, 12 var. **ܕܡܢ ܕܡܢ**); like **ܐܝ ܕܡܢ** Jul. 89, 3 “in that time”. Later poets, especially of the Nestorian order, go much farther in the arbitrary employment of the abs. st. for the emph.

L. (8) Many foreign words do not form any emph. st. at all; thus the Greek **ἄγρ**, **παιτῶριον**, **διαθήκη**; the Persian **جاکال** “jackal”, **هشمی** “weasel” &c., as well as the Greek plurals § 89. Some Greek words often lose even their final *α*, e. g. **χωρά**, alongside of **ܡܡܠܐ** (**ܡܡܠܐ**); **βῆμα**, alongside of **ܡܡܠܐ**, **ܡܡܠܐ** &c.

M. (9) Syriac Feminines in *ai* (§ 83) stand always in the abs. st.; thus **ܡܡܠܐ** “error”, “the error”.

§ 203. Several of the above examples already show that the *at-tributive Adjective* to a noun in the abs. st. stands also in the abs. st.; cf. farther **ܡܡܠܐ ܡܡܠܐ** **ܡܡܠܐ** **ܡܡܠܐ** **ܡܡܠܐ** **ܡܡܠܐ** Matt. 5, 11; **ܡܡܠܐ ܡܡܠܐ** “true men” Ex. 18, 21; **ܡܡܠܐ ܡܡܠܐ** “to a foreign people” Ex. 21, 8; **ܡܡܠܐ ܡܡܠܐ** “rich man, poor man” Aphr. 302, 20, 21 (303, 8, 9 in the same connection **ܡܡܠܐ ܡܡܠܐ**); **ܡܡܠܐ ܡܡܠܐ** “wicked thoughts” Aphr. 296, 13; **ܡܡܠܐ ܡܡܠܐ** “with wise reflection” Spic. 48, 20; **ܡܡܠܐ ܡܡܠܐ** “like an evil beast” Ephr. (Lamy) I, 369, 17 &c.

Yet there are also cases like **ܡܡܠܐ ܡܡܠܐ ܡܡܠܐ** “to these three true witnesses” Aphr. 461, 3 (where variant is **ܡܡܠܐ**), cf. Eus. Ch. Hist. 146, 1; **ܡܡܠܐ ܡܡܠܐ ܡܡܠܐ** “those (these) three righteous men” Aphr. 16, 19; 454, 3 (in both passages a variant **ܡܡܠܐ**); **ܡܡܠܐ ܡܡܠܐ ܡܡܠܐ** “these ten small books” Aphr. 200, 15, where the

(<sup>1</sup>) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with **ܐܝ** is far more frequent.

signification is determined; **وَحَلَا مَقَامٍ فِيهَا** “and to all modes of bodily death” Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in **عَجَا تَهْمَلْ أَسْبَحْ** *ἑπτα ἑτερα πνεύματα* Matt. 12, 45 (C. **تَهْس**; S. without **أَسْبَحْ**); **عَجَا لَاهِيْلَا يَفْقَتْلِي حَجْهِيْلَا** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **دَاهِ يَقْلَا تَبْتَجْدِلَا** *“ἡμέρας Ικανάς”* Acts 9, 43; **لَا** *“γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι”* Acts 17, 4; and oftener still in the singular: **لَا رَحْفَا** *“ἀργύρια Ικανά”* Matt. 28, 12; **لَا رَحْفَا** “not a little gold” Jos. St. 37, 5; **لَا رَحْفَا** “not a short time” Aphr. 165, 13; Sim. 363 *inf.* Thus often **أَسْبَحْ** when standing before the noun: **أَسْبَحْ فِيهَا** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **لَا رَحْفَا** “another god” Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **يَاوَب**, **لُوحِيْب** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* **حَالِيْب** *“on the rigorous condition”* Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **لَحْهَلَا مَحْدِيْ شَتَجِيْ مَفْهَلَا جَلْهِيْ** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2<sup>nd</sup> epithet is from the passage in Dan. 5, 12, unskilfully translated);—**فَحَدَفْ أَنْفَلَا فَوْنِجَلَا نَبْخِيْ لُحْ مَحْ** “all discerning people who know good from evil” Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

State of the  
Predicative  
Adjective.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* **جِسْفَلَا مَلْهَمَلَا جَهْم** “bread hidden is pleasant” Prov. 9, 17; **لَا جِيْ سَلْهَمَا** “his sin is not great” Aphr. 45, 8; **شَهْلَا زِمْ مَحْ وَحْهَمَلَا** “love is high above dissension” Aphr. 256, 15; **مِثْلَا تَتَجْدِلَا سَجْ** “stolen waters are sweet” Prov. 9, 17; **سَبْلَا تَقْهِيْلَا جَر** *ὀφθαλμός σου πονηρός ἐστιν* Matt. 20, 15 (a question); **إِهْ تَهْمَلَا جِه** *ἐν σοι λείπει* Luke 18, 22; **لَاهِيْلَا تَهْمَلَا** “even the fire of nature in him is cold” Philox. 355, 1 &c. A favourite proceeding is the alteration



the righteous man, even when he is dead, is a living man for God" Aphr. 168, 17. For **ܐܬܐ ܚܝܐ ܠܥܠܡ ܕܥܝܢ ܕܥܝܢ** *εὐλογημένην σὺ ἐν γυναιξίν* Luke 1, 42 P., S. has **ܕܚܝܐ ܐܬܐ** = **ܐܬܐ ܚܝܐ**.

In like manner pure Participles are always in the abs. st.; v. § 269 sqq.

C. With **ܐܝܢܐ** the Adj. stands throughout in the Abs. St. where Persons are not concerned, *e. g.* **ܐܝܢܐ ܕܥܝܢܐ** "but dreadful was his word" Ov. 178, 25; **ܐܝܢܐ ܕܥܝܢܐ** "their intelligence was alert and attentive" Ov. 100, 1; **ܐܝܢܐ ܕܥܝܢܐ** *καὶ γίνεταί τὰ ἔσχατα αὐτοῦ χεῖρονα* Matt. 12, 45 &c. With persons sometimes the abs. st. is employed, and sometimes the emph. st. Thus **ܐܝܢܐ ܕܥܝܢܐ** "in his course he was fleet" Sim. 269 mid.; **ܐܝܢܐ ܕܥܝܢܐ** *ἔσται γὰρ μέγας* Luke 1, 15; **ܐܝܢܐ ܕܥܝܢܐ** *ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ . . . ἐγένοντο* Luke 13, 2. But **ܐܝܢܐ ܕܥܝܢܐ** "who had been blind (a blind man)" John 9, 13; **ܐܝܢܐ ܕܥܝܢܐ** "was dead" Luke 15, 24 and 32; **ܐܝܢܐ ܕܥܝܢܐ** *ܕܥܝܢܐ* "and now let them through this be cautious" Ov. 85, 7; **ܐܝܢܐ ܕܥܝܢܐ** "women who had been ill-treated by their husbands" Isaac I, 244 v. 407. So with animals **ܐܝܢܐ ܕܥܝܢܐ** *ܕܥܝܢܐ* "the dogs were not greedy (greedy ones)" Aphr. 383, 2; cf. farther Matt. 5, 48; 6, 16. In the most of these cases also a substantive conception attaches to the adjective. Clearly thus in **ܐܝܢܐ ܕܥܝܢܐ** "but his mother was a believer" Ov. 160, 16; **ܐܝܢܐ ܕܥܝܢܐ** would mean only "believed". How the two states shift about here is shown by **ܐܝܢܐ ܕܥܝܢܐ** "and thou be in need of conversion" Aphr. 144, 15, contrasted with **ܐܝܢܐ ܕܥܝܢܐ** *ibid.*, line 17. This is farther shown by the fact that for **ܐܝܢܐ ܕܥܝܢܐ** *δικαιος ὢν* Matt. 1, 19 P., or **ܐܝܢܐ ܕܥܝܢܐ** C., there stands in S. **ܐܝܢܐ ܕܥܝܢܐ**. So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with **ܐܝܢܐ** stands quite regularly in the emph. st.: **ܐܝܢܐ ܕܥܝܢܐ** "everything which is useful" Ov. 84, 17; **ܐܝܢܐ ܕܥܝܢܐ** "had the word been redundant" Ov. 75, 23; **ܐܝܢܐ ܕܥܝܢܐ** "I (m.) am despised and insignificant" Ov. 281, 26; **ܐܝܢܐ ܕܥܝܢܐ** "and, besides, it

(f.) is immortal" Aphr. 125, 10; **مَعِيَّتَا إِبْرَاهِيمَ وَهَارُونَ هَيَّاهُ** "the leaders of the Romans are gentle" Jos. St. 89, 13.

E. With verbs like "to show one's self as", "to be found", "to be called" &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: **إِسْرَافِي** "showed himself brave" Ov. 159, 9; **إِعْدَابِي** "was found victorious" *ibid.* line 10; **أَحْمَدِي** "who are called wise men" Aphr. 506, 17 &c., but **إِعْدَابِي** *ἐνέθρη ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **أَعْدَابِي** *ἐν* "are found devoid of all knowledge" Spic. 2, 18; **أَعْدَابِي** "your words proved false" Joseph 38 *ult.* [Ov. 288, 7]. For **أَعْدَابِي** "*φαίνονται ὥρατοι*" Matt. 23, 27 P., Aphr. 307, 5 has **أَعْدَابِي**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **يَحْمَدِي** **وَيَسْعِي** "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **أَنَا** **أَوَّلِي** **وَأَنَا** **آخِرِي** "I am the first, and I am the last" Is. 48, 12; **أَنَا** **أَمِينِي** **أَوَّلِي** **وَأَنَا** **أَمِينِي** "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; **أَنَا** **أَمِينِي** **وَأَنَا** **أَمِينِي** "the last testament, which is the first" Aphr. 28, 9; **أَنَا** **أَمِينِي** **وَأَنَا** **أَمِينِي** "who may be the guilty one, and who the innocent" Ov. 191, 9.

### C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: **مَلِكِي** **بَابِلُونِي** "king of Babylon" Aphr. 468, 18 (along with **مَلِكِي** **بَابِلُونِي** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **بِلْهِي** **بِلْهِي** "*belua dentis*" i. e. "rending animal" ["carnivorous animal", "wild beast"] frequently; **أَمِينِي** **أَمِينِي** "remembrance of his master" Ov. 185, 12; **أَمِينِي** **أَمِينِي** "in the overflowing of the measure of debts" Aphr. 462, 3; **أَمِينِي** **أَمِينِي** "by reason of the uncleanness of the lust after his sister" (i. e. "his unclean lust after &c.") Aphr. 354, 6; **أَمِينِي** **أَمِينِي** "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with **؟** might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by **؟**.



be used. But this is not permissible in specially close combinations, like **حَدِيدُ** “enemy”; **عَقْلًا لَّحْنًا** “taking up the burden”, *i. e.* “zeal”; **لَا** “judgment”; **جِهْ يَخْدُ** “refectory” (and in other combinations with **جِهْ**); **جِهْ فَنِيهِ** “son of his nature” *i. e.* “of the same nature as he is”; **جِهْ** **بِلَا** “a freeman” [“son of the free”] (and others with **جِهْ**, **جِهْ**, **جِهْ**) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: **بَدُونِ عَقْلٍ** or **بَدُونِ عَقْلٍ** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **عَقْلِي خَلَا** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **حُلِي تَجْتَلَا** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **جِهْ نَشْرَا** “whose life is accursed” Aphr. 110 *ult.*; **جِهْ قَفْلَا** “of many forms” Ov. 168, 23; **جِهْ بَقْلَا** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)”] &c. With affixed (reflexive) Personal pronoun, **فَهْلَا أَنَسْلَا** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **فَهْلَا مَهْلَا** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224\*). And thus even **عَلَا فَجِهْ** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **جِهْ فَجِهْ** “the completely troubled one” *ibid.* 123. Cases like **جِهْ تَسْلَا** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **و** coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by **و** predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* **أَنَسْلَا فَهْلَا** and **فَهْلَا فَهْلَا** “the spirit of holiness” *i. e.* “the Holy Spirit”; **مَهْلَا فَهْلَا** and **مَهْلَا فَهْلَا** “the holy city”; **جِهْ فَهْلَا** “in the deceitful world” Aphr. 462, 6; **جِهْ فَهْلَا** “bitter fruits” Aphr. 473, 11; **جِهْ فَهْلَا** “everlasting liberty” Ephr. III, 250 B; **جِهْ فَهْلَا** “the blessed vine” Aphr. 446, 3; **جِهْ فَهْلَا** and **جِهْ فَهْلَا** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **جِهْ فَهْلَا** “true love” Spic. 7, 1; **جِهْ فَهْلَا** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **جِهْ فَهْلَا** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **ܐܘܪܝܢܐ ܕܡܝܨܪ** Ephr. II, 433 F; **ܐܘܪܝܢܐ ܕܡܝܨܪ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **ܐܘܪܝܢܐ ܕܡܝܨܪ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **ܕ** of the Genitive.<sup>(1)</sup>

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* **ܒܢܐ ܕܐܠܐܝܬܐ** “the Son of God” frequently, as well as **ܐܠܐܝܬܐ ܕܒܢܐ**; **ܐܠܐܝܬܐ ܕܡܫܝܚܐ** *τὸ ἄλλας τῆς γῆς* Matt. 5, 13 P. C. Aphr. 457, 7 (S. **ܡܫܝܚܐ**); **ܐܠܐܝܬܐ ܕܡܫܝܚܐ** “the God of the Christians” Ov. 161, 13; **ܒܢܐ ܕܡܫܝܚܐ** “the children (adherents) of the Church” Ov, 221, 2 = **ܒܢܐ ܕܡܫܝܚܐ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**ܐܘܪܝܢܐ ܕܡܝܨܪ** “the land of Egypt” (Genitive of identity); **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the Holy Spirit” (Genitive of quality). **ܐܠܐܝܬܐ ܕܡܫܝܚܐ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **ܡܫܝܚܐ ܕܡܫܝܚܐ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “the birth of the human nature of the Son of God” Jul. 155, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener” Aphr. 449, 11 &c.

(<sup>1</sup>) Any such instances in our editions rest on textual errors. **ܡܫܝܚܐ ܕܡܫܝܚܐ** Aphr. 323, 4 is only an apparent exception; it means “by the name—those of the house of Jacob” (§ 209 A): So **ܡܫܝܚܐ ܕܡܫܝܚܐ** “in the days of those of the house of Diocletian” Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. **עֲדֹנֵי יִשְׂרָאֵל בָּהֶם זָרְקִיבָה** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **חַדְּ כִּשְׁמֵי אָדָם** "the transgression of the ordinance by Adam" Aphr. 419, 13; **חֲבִיתוֹ יְהוֹיָכָן** "for it was Abraham's daily custom" Aphr. 391, 8; **רוּחַ קֹדֶשׁ אֲבִיכֶם** "the Holy Spirit of your Father" Aphr. 415, 8; **יְמִינוֹ יְהוֹיָכָן** "his hand of the left" *i. e.* "his left hand", and thus frequently with **יְמִינוֹ** and **יְשָׁרָיו** "right" and "left"; **סֵפֶר חַיִּיךָ** "thy book of life" Ps. 69, 28; **טִבְּנוֹתֵינוּ** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **גִּבּוֹרֵיהֶם** "their visible body" Aphr. 179, 1.

Constr. St.  
before Pre-  
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **יָפִיָּה (1) חֲסִידָא** "beautiful in appearance" Gen. 12, 11; **יְהִיָּה זָקֵן יָדָא יִזְבֵּשׁ כָּלָא** "the great physician, excelling in everything" Ov. 193, 21; **נִקְבִּי יָרִיקָא** "*accipientes vultum*", *i. e.* "hypocrites", frequently; **מִיָּדָא דִּיבְעִימָא** "master of himself", "free" Spic. 19, 8; **כָּלָא בְּחֵיבָא דִּי אֵלֹהִים** "their divine nature concealed from all" Jul. 41, 10; **כָּלָא אֵינְתָא חֲסִידָא בְּחֵיבָא דִּי אֲרִיִּים** "like others, despised by their hearers" Ov. 179, 11; **זִמְנָא דִּי אֵינְתָא חֲסִידָא** "the time determined by the prophets" Mart. I, 11, 2; **כָּלָא חֲסִידָא דִּי אֵינְתָא חֲסִידָא** "who look keenly to 'give me'" Aphr. 286, 8; **כָּלָא חֲסִידָא דִּי אֵינְתָא חֲסִידָא** "who has put on Christ" Ov. 397, 12; **כָּלָא חֲסִידָא דִּי אֵינְתָא חֲסִידָא** *kai* λιθοβολουσα τοὺς ἀπεσταλμένους πρὸς αὐτήν Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther **כָּלָא חֲסִידָא דִּי אֵינְתָא חֲסִידָא** "a word of potency like it" Ov. 21, 18; and so even **כָּלָא חֲסִידָא דִּי אֵינְתָא חֲסִידָא** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **כָּלָא חֲסִידָא** "*acceptatio vultus*" *i. e.* "hypocrisy"; **כָּלָא חֲסִידָא** (or **כָּלָא חֲסִידָא**) "going forth into the wind(?)" "defence, excuse"; cf. **כָּלָא חֲסִידָא** "the laying upon the head" (Inf.) *i. e.* "punishment"; **כָּלָא חֲסִידָא** "thought".

(1) Var. **חֲסִידָא**.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: **مُتَّيِبٌ جَلِيلًا** “who die quickly” Mart. I, 79, 10; **رُؤْيَايَا جَلًا** **بِسَجَّةٍ** “that leap nimbly over its valleys” Mart. I, 47, 1; **نُيْتُ خَفِيرًا** “leading a miserable life” (*κακόβιοι*) Jul. 112, 13; **صَوِّفَتٌ عَقْبًا** “persons well-experienced in all things” Jul. 162, 10; **مُتَّيِبٌ فِي جَسَدِهِ** . . . **رُؤْيَايَا** “slain in the body . . . risen in the spirit” Sim. 305, 24. Such combinations are specially made use of to translate Greek words compounded with adverbs, *e. g.* **نُيْتُ عَقْبًا** *εὐπαθεῖντες* Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for “self”, like **فِي جَسَدِهِ** **فِي جَسَدِهِ** *φιλαντροί* 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus **فِي جَسَدِهِ** **فِي جَسَدِهِ** “the serpent that has crushed himself”.

Constr. St.  
before  
Adverbs.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles **فِي**, **فِي**, **فِي** &c., as well as **فِي** and such like, may sometimes interrupt the succession: **فِي** **فِي** **فِي** “*fili vero Balae*” Land III, 39, 16; **فِي** **فِي** **فِي** “*deus enim coeli*” Jul. 54, 28; **فِي** **فِي** **فِي** “now the cause of the abolishing” Ephr. II, 124 B; **فِي** **فِي** **فِي** “the cause, to wit, of the pain” Ephr. II, 108 A; **فِي** **فِي** **فِي** “and farther those who are vain of their litigiousness” Statuti della Scuola di Nisibi (Guidi) 15, 10; **فِي** **فِي** **فِي** “that they are the sons of the righteous” Ephr. II, 384 D; **فِي** **فِي** **فِي** “he was a mighty man of strength” Judges 11, 1 &c. More remarkable is **فِي** **فِي** **فِي** “for a distance of two stadia from it” Jul. 229, 4.

Separation  
of Genitive  
from  
Governing-  
word.

Cf. farther § 327.

As a somewhat isolated instance stands **فِي** **فِي** **فِي** “writers and readers of their names” Land III, 136, 14, where two words in the Constr. St. refer to one Genitive.

B. The separation of the Genitive from the governing word presents no difficulty, however, when **فِي** is employed. Not only may the latter have an attributive word with it, as in **فِي** **فِي** **فِي** “the sweet allurements of sin” Ov. 159, 15 (which might also stand thus: **فِي** **فِي** **فِي**).

ܐܝܬܐ ܬܚܐ (ܐܝܬܐ), but additional words are also allowed to intervene. Cf. ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “and he was, again, a companion of the mourning” Ov. 207, 21; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “because after the image of God the lordly reason has been made” Moes. II, 94 v. 296; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “accusations were brought against a man before Narsi Tamšābōr” Mart. I, 123; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “he proclaimed before the whole Church the names of all those who . . .” Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “thus also of all our faith the foundation is that firm stone” Aphr. 6, 16; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “supplies even for only one year” Sim. 346 mid.

Nouns with  
?, when  
Governing-  
noun is not  
expressed.

§ 209. A. In these cases already the superior independence of ?, properly a Demonstrative-(Relative-)Pronoun (“that of”), is shown. This becomes still more conspicuous when no governing word is expressed; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ *μὲν τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (C. S.); ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “those of the house of Jacob” frequently; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “on the adherents of Marcion” Ov. 193, 17; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “the season of the forty-days’ fast” Sim. 376, sq.; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “from the district of the Mar’ashenes” Sim. 356, 1; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “those rejoice who are of the fire and the spirit” Ephr. (Lamy) I, 57 Str. 7; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “for it was a matter of terror and amazement” Sim. 355, 3; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “is worthy of blame” Philox. 544, 9; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “every one who is the Lord’s” Ov. 168, 19; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “are called those of the right hand (= ‘the just’)” Spic. 12, 4; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “those on the left” *ibid.* 12, 6; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “was common” Ov. 167, 24; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ *ἀποδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “from that which belongs to the poor” Ov. 190, 16; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ “who has robbed the property of his companion” Aphr. 423, 19; ܐܝܬܐ ܕܥܡܐ “made of wood” Jac. Sar. in ZDMG XXIX, 109 v. 30; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ *πρόκαιροι εἰσιν* Mark 4, 17; ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “their toil, which had become (the property) of others” Aphr. 506, 3, and frequently ? ܐܝܬܐ ܕܥܡܐ, and many like instances. To this place belongs also ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

ܐܒ (ܐܒܐ); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like ܐܠܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ “and their fast did not resemble that of the inhabitants of Jezreel” Aphr. 50, 11; ܐܠܐ ܕܐܒܐ ܕܐܒܐ “Abel’s offering was accepted and Cain’s rejected” Aphr. 60, *ult.*; ܐܠܐ ܕܐܒܐ ܕܐܒܐ “they raised accusations against us and Simeon” Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of ܐ, such as the following: ܐܠܐ “for the moment”, “for the nonce”, “now”; ܐܠܐ “immediately” (both occurring frequently); ܐܠܐ ܕܐܒܐ ܕܐܒܐ Matt. 6, 11 C.; ܐܠܐ ܕܐܒܐ “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; ܐܠܐ “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of ܐܠܐ with ܐ “to be concerned for that which is of . . .” *i. e.* “to be concerned about”: ܐܠܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ Luke 12, 22 C. (ܐܠܐ S.); ܐܠܐ ܕܐܒܐ ܕܐܒܐ “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; ܐܠܐ ܕܐܒܐ ܕܐܒܐ “and they must care for them as for their own members” Ov. 216, *ult.*; ܐܠܐ ܕܐܒܐ “care for everything” Jos. St. 3, 11, and frequently thus, with ܐ (and ܐ § 225). Thus too ܐܠܐ is used sometimes: ܐܠܐ ܕܐܒܐ ܕܐܒܐ “every man is concerned for his house, but for his flock he cares nothing” Isaac I, 288 v. 267; cf. Ephr. in Zingerle’s Chrest. 278, 6 *sq.*; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also ܐܠܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ Rom. 14, 6; ܐܠܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ ܕܐܒܐ Matt. 16, 23. All these combinations with ܐ may, for the rest, have been suggested by Greek Genitive constructions.

§ 210. The substantive which stands before the genitive is generally determined; yet among the foregoing examples some of those substantives occur without any determination; thus particularly with the Abs. St., like ܐܠܐ ܕܐܒܐ “any flesh of beast” [*i. e.* the flesh of any animal] Spic. 7, 26.

Deter-  
mination of  
Governing  
Word.

Even the Constr. St. before the Emph. St. is not necessarily determined: ܐܠܐ ܕܐܒܐ “*filius anni*” “a (person, animal or thing, which is) one-year old” (often); ܐܠܐ ܕܐܒܐ ܕܐܒܐ “two king’s-daughters” Aphr. 408, 3, 4; ܐܠܐ ܕܐܒܐ “a son of the world” *i. e.* “a layman” Sim. 286, 6;



“the wicked (sg.)”; **ܐܝܬܐ ܕܡܝܬܐ** “the accursed (sg.)” &c., *e. g.* **ܐܝܬܐ ܕܡܝܬܐ** “the splendid Akakios” Ov. 162, 21; **ܡܝܬܐ ܕܡܝܬܐ** “but the excellent Sergius” Jos. Styl. 84, 6; **ܡܝܬܐ ܕܡܝܬܐ** “the Blessed Mary” Aphr. 180, 2; **ܐܝܬܐ ܕܡܝܬܐ** “this accursed Tamšābōr” Mart. I, 124, 2; **ܐܝܬܐ ܕܡܝܬܐ** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the holy, elect, and great Basil” Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “*opus est enim pulchrum hoc*” Spic. 1, 20; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **ܡܝܬܐ ܕܡܝܬܐ** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **ܡܝܬܐ ܕܡܝܬܐ** “Anastasius the emperor” *ibid.* 26, 7; **ܡܝܬܐ ܕܡܝܬܐ** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **ܡܝܬܐ** “my Lord, Master”); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and



day" Aphr. 223, 11; **ܠܗܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** "the wine was sold at a denarius for six measures" Jos. St. 36, 13—may suffice to illustrate several of the most important cases.

*Rem.* On the Person (grammatical) in apposition v. § 350 C.

Apposition  
in Words  
denoting  
Measure.

§ 214. Apposition is generally made use of in the case of words denoting measure, like **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ** *ἑκατον βάτους ἐλαίου* Luke 16, 6, cf. v. 7; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** "for with three ounces of bread" Ov. 182, 10; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** thirty measures of wheat" Jos. St. 21, 20; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** "ten loads of silver-pieces" Jos. St. 10, 21; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** "a measure and a-half of pulse" Sim. 360 *inf.*; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܗ ܚܝܢܐ** "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with **ܝܬܝܝܗ** would also be allowable here.

Apposition  
of "much",  
"little";  
"many",  
"few".

§ 215. **ܠܗܐ** and **ܝܬܝܝܗ** often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many fishes" Sim. 273, 14; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many leopards" Land III, 335, 17; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many pearls" *ibid.* line 21; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many things" Spic. 6, 6; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many wars" Sim. 282 mid.; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "a little consolation" Jos. St. 32, 10; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "this brief exhortation" Aphr. 331, 2; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** *ὀλίγα ἰχθυῖδια* Matt. 15, 34 P. (S. merely **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ**); **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** *ὁὐ πολλὰς ἡμέρας* John 2, 12 (for the same in Luke 15, 13, **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ**); **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "this short demonstration" Aphr. 244, 7; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "these few words of peace" Aphr. 298, 19; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "a little sun" Aphr. 130, 18; cf. **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "a little of Satan" Aphr. 130, 19; and **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** is also employed in this way: **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many men" Ephr. I, 520 *ult.*—521, 1; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "many Levites" *ibid.* 544 F.; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** *עבדה הרבה מאד* Job 1, 3; **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—**ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "horses and chariots in very great number" Land III, 331, 8. <sup>(1)</sup>

<sup>(1)</sup> On **ܠܗܐ ܝܬܝܝܗ ܚܝܢܐ** "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like **ܡܠܐ ܕܥܝܢܐ** **ܕܥܝܢܐ** Expressions of condition or state ("as").  
 "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "he was the first to show good will" Jos. St. 23, 17; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "Isaac, when sixty years of age, begat Jacob" Aphr. 464, 10; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "Haman had been left remaining as one who had escaped" Aphr. 52, 15; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "and has been given as nutriment to believers" Aphr. 114, 2; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "Jephthah, the persecuted, came forward as the head of his people" Aphr. 407, 14, and many others.

E. ܡܠܐ.

E. ܡܠܐ.

§ 217. **ܡܠܐ (ܡܠܐ)** may be used in the Abs. St. as a substantive In Abs. and Emph. St.  
 for "everything", "everybody". Thus, in particular, expressions like **ܡܠܐ ܕܥܝܢܐ** "the Redeemer of all" Ov. 208, 24; **ܡܠܐ ܕܥܝܢܐ** "παντοκράτωρ" frequently; **ܡܠܐ ܕܥܝܢܐ** "the Lord of all" Aphr. 22, 12; for the same we have **ܡܠܐ ܕܥܝܢܐ** Spic. 27, 24; **ܡܠܐ ܕܥܝܢܐ** Aphr. 63, 10; farther **ܡܠܐ ܕܥܝܢܐ** "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual **ܡܠܐ ܕܥܝܢܐ**); **ܡܠܐ ܕܥܝܢܐ** "that thou mayest be all things to all men" Ov. 266, 15; **ܡܠܐ ܕܥܝܢܐ** "we would be everything" Spic. 20, 22; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "while every one rejoices in his own house" Ephr. III, 651 A; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "we demand of every man, that . . ." Jul. 15, 5 &c. On rare occasions it appears as an adverb "quite", "thoroughly": **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "and roared on continually" Sim. 393, 12; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "whose eye was wholly lifted up to heaven" Ephr. II, 415 F.

In this way the Emph. St. **ܡܠܐ (ܡܠܐ)** is used for "the whole", "the universe": **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "does not everything (ܡܠܐ) go to one place?" Eccl. 6, 6 Ceriani; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "worshipped by all" Ephr. III, 532 C; f. **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** *ibid.* 530 F; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "the Architect of the universe" Ephr. Nis. p. 97 v. 110; **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "everything depends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **ܡܠܐ** stands in the Constr. St. We saw it before substantives both sg. and pl., § 202 D; cf. **ܡܠܐ ܕܥܝܢܐ ܕܥܝܢܐ** "for In Constr. St. and with Suf.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words 𐤎 means "every", "all" ("all" pl.). It may even stand before determined substantives: 𐤎 𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 (𐤓𐤓𐤕𐤓𐤕) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun 𐤓 it means "every one, who", "all who", "all which": 𐤎 𐤓𐤕𐤓𐤕 "every one, who pleased ..." Aphr. 328, 14; 𐤎 𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 "all, who seek him" Aphr. 198, 10; 𐤎 𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 "all that he had acquired" Ov. 165, 25 &c.

So also 𐤎 𐤓𐤕𐤓𐤕, 𐤎 𐤓𐤕𐤓𐤕 "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: 𐤎 𐤓𐤕𐤓𐤕 "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; 𐤎 𐤓𐤕𐤓𐤕 "precisely as" Jul. 92, 7; 𐤎 𐤓𐤕𐤓𐤕 "just as much as"; 𐤎 𐤓𐤕𐤓𐤕 "as often as", and the like.

Very often a substantive has 𐤎 in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: 𐤎 𐤓𐤕𐤓𐤕 "the whole town" Jer. 4, 29; 𐤎 𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 Mark 2, 13; 𐤎 𐤓𐤕𐤓𐤕 "the whole town" Ov. 207, 3, for which lin. 6 gives 𐤎 𐤓𐤕𐤓𐤕; 𐤎 𐤓𐤕𐤓𐤕 "my whole soul" Ov. 164, 21; 𐤎 𐤓𐤕𐤓𐤕 "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. 𐤎 '𐤓'); 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "they are above the whole law" Aphr. 30, 12.—*Plur.*: 𐤎 𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 𐤓𐤓𐤕𐤓𐤕 Mark 2, 28; 𐤎 𐤓𐤕𐤓𐤕 "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 𐤎 𐤓𐤕𐤓𐤕); 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "all these things" Aphr. 9, 10; 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: 𐤎 𐤓𐤕𐤓𐤕, "we all", "you all"; 𐤎 𐤓𐤕𐤓𐤕 "in him wholly, in him everywhere" Ov. 165, 9; 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "it remains entire with me" Aphr. 200, 1; 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "a tree, which is all life" Ov. 399, 22; 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses 𐤎 𐤓𐤕𐤓𐤕 "omnia, quae dixit" Joseph 256 *paen.* [Ov. 328, 7]; 𐤎 𐤓𐤕𐤓𐤕 𐤎 𐤓𐤕𐤓𐤕 "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: 𐤎 𐤓𐤕𐤓𐤕 "entirely", which appears often; 𐤎 𐤓𐤕𐤓𐤕 (𐤎 𐤓𐤕𐤓𐤕) "completely so" "very much so", "to that

extent", for which on stray occasions appear also **ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ**, **ܐܝܬܐ ܕܥܡܐ**. So also **ܐܝܬܐ** with relative-clause following: **ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ** "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; **ܐܝܬܐ ܕܥܡܐ ܕܥܡܐ** "and speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. **ܥܡܐ**.F. **ܥܡܐ**.

§ 219. **ܥܡܐ** "something" is very often employed as a substantive; also in distributive repetition **ܥܡܐ ܥܡܐ** "all sorts of things". Thus it may even stand in the Genitive: **ܥܡܐ ܕܥܡܐ** "everything"—frequently; **ܥܡܐ ܕܥܡܐ** "fear of any thing" Jul. 39, 9; **ܥܡܐ ܕܥܡܐ** "in greed for all manner of things" Aphr. 289, 17; **ܥܡܐ ܕܥܡܐ** "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with **ܕ**: **ܥܡܐ ܕܥܡܐ** "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: **ܥܡܐ ܕܥܡܐ** "something evil"; **ܥܡܐ ܕܥܡܐ** "something more" Spic. 2, 20. Sometimes the adjective has the ending **ܐ**, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: **ܥܡܐ ܕܥܡܐ** Ov. 210 *ult.* = 214, 21; **ܥܡܐ ܕܥܡܐ** "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case **ܥܡܐ ܕܥܡܐ** &c.

Not seldom **ܥܡܐ** stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": **ܥܡܐ ܕܥܡܐ** "in which lies no advantage" Aphr. 230, 6; **ܥܡܐ ܕܥܡܐ** "no pollution whatever approaches their mind" Aphr. 428, 4; **ܥܡܐ ܕܥܡܐ** "a little" often; **ܥܡܐ ܕܥܡܐ** "a certain enmity" Jos. St. 45, 5;—**ܥܡܐ ܕܥܡܐ** "that he demand a gift" Jos. St. 78, 10; **ܥܡܐ ܕܥܡܐ** "many a thing that was not written" Aphr. 343, 17; **ܥܡܐ ܕܥܡܐ** *τι σημειον ιδειν* Luke 23, 8; **ܥܡܐ ܕܥܡܐ** "a word" Matt. 27, 12 (there S. **ܥܡܐ**); Luke 23, 9; **ܥܡܐ ܕܥܡܐ** "that they had a vision of some sort" Isaac II, 218 v. 318; **ܥܡܐ ܕܥܡܐ** "several men" Ephr. I, 549 F; **ܥܡܐ ܕܥܡܐ** "among some dead bodies which . . ." Ephr. I, 161 E &c.

مڊم, meaning “something which”, and then directly “that which” — is very common in an attributive relative-clause (§ 236 C).

مڊم also stands in negative sentences adverbially: مڊم لا اقمه ايف “did not injure them at all” Jos. St. 89, 13; لا ائف اومڊم مڊم “no man hurt him at all” Sim. 357 mid.; ائف مڊم لا چريه “no man whatever helped him” Sim. 312 *ad inf.*; لا قتلا مڊم هئف مڊم لا جلا “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence لحلا اعمسجه قفا مڊم فم مڊم “were the windows altered at all from thy measurements?” ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

## G. PRONOUNS.

### PERSONAL PRONOUNS.

Separate  
Personal  
Pronouns.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: سبه عجه “we (with no special emphasis) have heard” Aphr. 354, 8; سبه احمه مڊم ائف شمه “if we have done wickedly and have provoked thee, be thou merciful” Aphr. 491, 5; لا ائف ائف ائف “if only you are willing” Ov. 117, 15; لا ائف ائف “and I am to show it to thee” Aphr. 7, 9; لا ائف سبه چسليه “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; لا ائف ائف “as he used to tell us” Ov. 162, 8; لا ائف ائف “they were asleep” Ov. 168, 8; لا ائف ائف “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in لا ائف ائف “they alone remained” Sim. 269, 1, and thus, frequently, لا ائف, لا ائف, لا ائف &c.

B. Un-emphatically even لا ائف may be placed after the verb in place of لا ائف ائف “that they have stumbled against a stone” Ephr. I, 404 F; لا ائف ائف “whether haply they had dealt in subtlety” Ephr. I, 496 F; لا ائف ائف “that they should recognise” Ephr. I, 498 E; لا ائف ائف “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; لا ائف ائف “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.



ܡܫܝܚܐ “Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*” Aphr. 223, 25. We have even ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “there appeared to him, the blessed one, a vision amidst the flock” Sim. 270, 7 (where there is no special emphasis at all; the London manuscript has merely ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ); “which God in his own person did” Ov. 164, 2 &c.

(3) With an Object-reference by means of Object-suffixes to the verb (§§ 288 *sq.*; 293).

Reflexive  
Pronouns.

§ 223. Personal Pronouns must also be employed to express the *reflexive* meaning, when the Verbal form does not already serve for that purpose. In cases like ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “he led them to himself” Ov. 193, 14; ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “they call up their sins to mind” Aphr. 223, 19, the simple Personal Pronoun is sufficient. In the case of a reflex Object the Subject-pronoun is often placed alongside of the prep. ܕ with the suffix of that pronoun attached thereto: ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “and he introduced himself” Anc. Doc. 90, 18; ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “she wronged herself” Ephr. III, 2 C (and so, frequently ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ); ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “baptise thyself” Ephr. (Lamy) I, 126, 10; ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “I have let myself be caught by his hands” Ephr. III, 382 A &c. Compare farther ܐܝܬܐ ܕܥܡܪܐ ܕܗܘܐ ܕܥܡܪܐ “he hides in himself” Ephr. III, 10 C. In the last case the clearer phraseology ܐܝܬܐ ܕܥܡܪܐ would probably have been used in prose. In fact, ܐܝܬܐ “soul” and,—though more rarely—ܐܝܬܐ “person” are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* ܐܝܬܐ “to myself”; ܐܝܬܐ “in himself” &c.; ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ Matt. 4, 6; ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ “they separated (refl.)” Ov. 194, 10; ܐܝܬܐ ܐܝܬܐ “is divided against itself” Luke 11, 17 P. (C. is different); ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ “they procured for themselves a priesthood” Ov. 194, 11;—ܐܝܬܐ ܐܝܬܐ “spoke to himself” Ov. 281, 23. Thus also ܐܝܬܐ ܐܝܬܐ and ܐܝܬܐ ܐܝܬܐ “themselves” stand in parallel clauses in Ov. 207, 25 *sq.*; but such plurals are rare. Cf. too ܐܝܬܐ ܐܝܬܐ “my own blood” Joseph 26, 9 [Ov. 281, 23], and even ܐܝܬܐ ܐܝܬܐ “*sibimet ipsi*” Aphr. 455, 2. Even ܐܝܬܐ “essence” is similarly employed; ܐܝܬܐ ܐܝܬܐ “she suffices for herself” Ephr. I, 428 E; ܐܝܬܐ ܐܝܬܐ “self-

contradiction" Ov. 60, 15; **ܐܝܬܐ ܕܡܕܢܗܐ ܕܥܝܢܐ ܕܡܕܢܗܐ** "who guides and rules herself" Ephr. II, 451 B; **ܐܝܬܐ ܕܡܕܢܗܐ** parallel with **ܥܝܢܐ ܕܡܕܢܗܐ** and **ܥܝܢܐ ܕܡܕܢܗܐ** Ov. 59, 4; **ܐܝܬܐ ܕܡܕܢܗܐ** "is at variance with himself" Ov. 45, 6 &c. **ܥܝܢܐ ܕܡܕܢܗܐ** and **ܥܝܢܐ ܕܡܕܢܗܐ** stand also in apposition with the Subject, e. g. **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "he himself", "they themselves"; **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "they themselves" Jul. 30, 3. **ܥܝܢܐ ܕܡܕܢܗܐ** is sometimes much the same as "quite", "at all", "altogether": **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** *μή ομόσαι ὅλως* Matt. 5, 34 C. S. (P. **ܥܝܢܐ**); **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** *ἐν ἀμαρτίαις οὐ ἐγεννήθη ὅλως* John 9, 34 S. (P. **ܥܝܢܐ**); **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "Fate has no existence at all" Spic. 9, 9; **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "who do not at all approach women" Spic. 8, 1. Cf. farther **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "what sort of house had they at all?" Aphr. 352, 16.

§ 224. The preposition **ܐܝܬܐ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܥܝܢܐ ܕܡܕܢܗܐ** "he went away" Acts 12, 19; **ܥܝܢܐ ܕܡܕܢܗܐ** *ἀνάστηθι* Acts 10, 26; **ܥܝܢܐ ܕܡܕܢܗܐ** "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܥܝܢܐ ܕܡܕܢܗܐ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** *μαίνη* Acts 12, 15; **ܥܝܢܐ ܕܡܕܢܗܐ** *ἐμ-προσθὲν μου γέγωνε* John 1, 15 and 30; **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "there were many Gods" Aphr. 121, 1, and thus frequently with **ܥܝܢܐ** and **ܥܝܢܐ**; **ܥܝܢܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ ܕܡܕܢܗܐ** "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

§ 224\*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܥܝܢܐ ܕܡܕܢܗܐ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܥܝܢܐ ܕܡܕܢܗܐ** ("of the pillar"). So **ܥܝܢܐ ܕܡܕܢܗܐ** "the hot July" Ephr. III, 593 F; **ܥܝܢܐ ܕܡܕܢܗܐ** "the renowned", pl. **ܥܝܢܐ ܕܡܕܢܗܐ** Ov. 160, 4, 9; **ܥܝܢܐ ܕܡܕܢܗܐ** *ὁ δαίμονιζόμενος* Mark 5, 15, 16, 18; **ܥܝܢܐ ܕܡܕܢܗܐ** "she that had the issue of blood" Ephr. III, 554 E; **ܥܝܢܐ ܕܡܕܢܗܐ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

§ 225. A. The *Separate Possessive-Pronouns* with **ܥܝܢܐ** stand both as substantives and adjectives. **ܥܝܢܐ ܕܡܕܢܗܐ** "let us give to time





the (said) Pērōz” Jos. St. 11, 9; **ܡܝܡܪ ܕܢܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** “before the court of the (fore-mentioned) Temple” Sim. 271 mid.; **ܢܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** “in the hands of this man” Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther **ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ** “the good is man’s own” Spic. 6, 11.

B. Farther **ܕ** also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܥܡܪܐ ܕܥܡܪܐ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܥܡܐ**); **ܕܥܡܐ ܕܥܡܐ** “from me” Jos. St. 3, 14; **ܕܥܡܐ ܕܥܡܐ** “at his house” Ov. 208, 19; **ܕܥܡܐ ܕܥܡܐ** “to him” often; **ܕܥܡܐ ܕܥܡܐ** “without us” Aphr. 172, 7 &c. We have even **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “to us he gave” Aphr. 181, 5. Farther it occurs with substantives: **ܕܥܡܐ ܕܥܡܐ** “under the (fore-mentioned) altar” Sim. 272, 9; **ܕܥܡܐ ܕܥܡܐ** “with the saint” Sim. 274, 13; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “before this Mōpet” Mart. I, 181 *inf.*, &c.

Just as **ܕܥܡܐ** is construed with **ܕ** (§ 209 B), so is it also with **ܕܥܡܐ**: **ܕܥܡܐ ܕܥܡܐ** or **ܕܥܡܐ ܕܥܡܐ** *μεριμνήσει τὰ ἐκωντῆς* Matt. 6, 34; **ܕܥܡܐ ܕܥܡܐ** *ἐπιμελήθητι αὐτοῦ* Luke 10, 35; . . . **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “he was concerned for those, who . . .” Sim. 333 mid.; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “thou didst care for me” Jos. St. 3, 10 &c.

#### DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: **ܕܥܡܐ ܕܥܡܐ** or **ܕܥܡܐ ܕܥܡܐ** “this king”; **ܕܥܡܐ ܕܥܡܐ** and **ܕܥܡܐ ܕܥܡܐ** “that country”; **ܕܥܡܐ ܕܥܡܐ** “this counsel of ours” Aphr. 293, 2; **ܕܥܡܐ ܕܥܡܐ** “these our words” Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice.<sup>(1)</sup>

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ’s biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.



St. 14, 1, like **أَصْنَفُ السَّجَنَاءِ** “the prisoners” Moes. II, 69, 26 &c.; whereas **أَمْرُ الْكَؤُودِ** Ov. 314, 17 is “this affair of the cup”. It is apparent that **أَمْرُ**, **أَصْنَفُ**, **أَصْنَفُ**, **أَصْنَفُ** and **أَصْنَفُ** are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis “this—that” (= “the one”—“the other”) we find **أَمْرُ**—**أَصْنَفُ** Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; **أَمْرُ** **أَصْنَفُ** *ibid.* v. 383, like **أَمْرُ** **أَصْنَفُ** Ov. 119, 14; **أَمْرُ** **أَصْنَفُ** Moes. II, 84 v. 117; **أَمْرُ** **أَصْنَفُ** Aphr. 450, 16 &c.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with **أَمْرُ** interposed, which here has still the meaning “as”: **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “one and the same nature is there” Ov. 80, 4; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “they are the same” Mart. I, 11, 9; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “God, who is (always) the same” Moes. II, 106, v. 482; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ**); **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely **أَمْرُ** **أَصْنَفُ**); **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “belonging to the same” frequently, &c. With additional emphasis we have **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “it is exactly the same people” Ephr. (Lamy) I, 467, 11.

#### INTERROGATIVE PRONOUNS.

§ 231. **أَمْرُ** **أَصْنَفُ** (= **أَمْرُ** **أَصْنَفُ**) “who?”; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “what?” **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** have a substantive character. Yet sometimes we have **أَمْرُ** &c. placed beside a substantive, and signifying “what sort of?”: **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** = **מִהַ יִתְרוֹן** “what sort of advantage?”; “what profit?” Eccl. 1, 3; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “what kind of penalty?” Aphr. 261, 6; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “what sort of good now?” Aphr. 468, 16; **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of **أَمْرُ** is quite exceptional, as in **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374.

§ 232. A. The simple **أَمْرُ** is considerably circumscribed in use, “What?” through the forms which have *n*. It stands (1) in short questions like **أَمْرُ** **أَصْنَفُ** **أَمْرُ** **أَصْنَفُ** &c. “how stands it with him, with thee?” &c.



Mart. I, 182, 6; **إِلَاحُ مَعِي** “which writers?” Sim. 368 mid.; **إِلَاحُ** “for, what mouth?” *ibid.*;—**إِلَاحُ جِ مَعَقِبُ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **هَوَ إِلَاحُ تَدَ كَمَهْ** “and from what convent art thou?” Land II, 141 *paen.*; **هَوَ إِلَاحُ تَدَ زَاجِ** “of what seed art thou?” Apost. Apocr. 198, 1; **إِلَاحُ إِيْلَافُ زَمِلَ** οἷου πνεύματός ἐστε ὑμεῖς Luke 9, 55; **إِلَاحُ مِهْ إِنْفِ جَدِ** حَصَفَا “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

## THE RELATIVE PRONOUN.

§ 235. The general Relative ; betokens of itself the attributive relative-clause: ; **ܡܠܟܐ** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also ; “he, who” or “one, who”; ; **ܐܬܝܢܐ** “*est, qui*”, “*sunt, qui*” often; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “for He who is almighty is one only” Spic. 9, 22; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “he who has exerted himself, is glad” Aphr. 114, 15; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “and those who so wish” Aphr. 496, 12; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “him, who honours her” Aphr. 497, 3; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “to do what is good” Spic. 5, 1;— **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “what his ears have not heard, he sees” Aphr. 281, 5; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “from that which is evil” Aphr. 497, 2; **ܡܠܟܐ ܗܘܐ ܥܠ ܡܢ ܗܘܐ** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **؟ ٱه، ؟ ٱه، ؟ ٱه، ؟ ٱه، ؟ ٱه**; with interrogatives **؟ ٱه، ؟ ٱه، ؟ ٱه**; and **؟ ٱه** “that which”. So for instance **؟ ٱه** and **؟ ٱه** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **؟**. Thus for example, **؟ ٱه ٱه** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **؟ ٱه ٱه ٱه** “he who” = “one who” (universal statement)—**؟ ٱه ٱه** “he who” (de-

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. **ܐܘܝܢܝܢ** “those who” Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely **ܐܘܢܝܢ** “those who” Ov. 200, 14. Apart from gender and number no decided difference in the use of these expressions of the Relative is visible, seeing that different forms are frequently found in juxtaposition, with like meaning. For the expression **ܐܘܢܝܢ** cited above, one might also say **ܐܘܢܝܢ ܐܘܢܝܢ**; similarly with the Pl.—Thus too **ܐܘܢܝܢ** *e. g.* Ephr. in Zingerle’s Chrest. 327 v. 177 (var. **ܐܘܢܝܢ**).

B. The Demonstratives and **ܐܘܢܝܢ**, followed by **ܐܘܢܝܢ**, also appear often alongside of substantives, *e. g.* **ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ** “by means of his knowledge, which is unerring” Jos. St. 6, 9; **ܐܘܢܝܢ ܐܘܢܝܢ** “the chiefs and leaders, who” Spic. 12, 2; **ܐܘܢܝܢ ܐܘܢܝܢ** “to all the male children, who” Spic. 16, 23; **ܐܘܢܝܢ ܐܘܢܝܢ** “the convents, which” Sim. 277 *ad inf.*; **ܐܘܢܝܢ ܐܘܢܝܢ** “the good, which” Spic. 4, 5; **ܐܘܢܝܢ ܐܘܢܝܢ** “the chastisements, which” Jos. St. 2, 6; **ܐܘܢܝܢ ܐܘܢܝܢ** “the stars, which” Spic. 14, 14 &c. Cf. farther **ܐܘܢܝܢ ܐܘܢܝܢ** “from another one, who” Spic. 19, 9. The Correlative is conveniently introduced when the substantive is more distant from the relative, as, for instance in **ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ** “especially for the poor, afflicted ones, he showed great zeal,—those who” Ov. 203, 25; **ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ** “the writings . . . which” Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often **ܐܘܢܝܢ** “something which”, “that which”, *e. g.* **ܐܘܢܝܢ ܐܘܢܝܢ** “something which would be foreign to God” Ov. 176, 5. Instead of this, there appears also **ܐܘܢܝܢ ܐܘܢܝܢ**, *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too **ܐܘܢܝܢ ܐܘܢܝܢ** Ov. 121, 20. **ܐܘܢܝܢ** and **ܐܘܢܝܢ** may also come before **ܐܘܢܝܢ**: **ܐܘܢܝܢ ܐܘܢܝܢ ܐܘܢܝܢ** “hear this, which I write to thee” Aphr. 79, 14;—**ܐܘܢܝܢ ܐܘܢܝܢ** “has pleasure in that, which” Spic. 1, 7; **ܐܘܢܝܢ ܐܘܢܝܢ** “*haec, quae scripsi tibi*” Aphr. 200, 12; **ܐܘܢܝܢ ܐܘܢܝܢ** “*ea, quae decent*” Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a **ܐܘܢܝܢ**. Cf. *e. g.* **ܐܘܢܝܢ ܐܘܢܝܢ** “every one,

“who” Ov. 164, 11; **قَالَا إِيحَى** “all those, who” Aphr. 133, 17; **كُلُّهُمْ** “omnia vero, quae prosunt” Ov. 78, 5 &c.

## H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **اضدیحیم: یحکتی** and **یحدیا اشدیحیم:** “18 kings” are equally correct grammatically; and thus **عُتَا ضَا** Jul. 220, 23; 223, 4; 244, 24; **ضَا قَبِلَا** Jul. 247, 2, 22; 248, 3; and **قَبِلَا ضَا** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **تَبْ سَبْ** the noun is always in the plural. Notice however **چھین: هتب یهض** Aphr. 56, 21; 57, 1; **چھین: هتب یهض** Sim. 272 *ult.*, “twenty-one days”, where **تَبْ** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **سَبْ قَتَبْ إِيحَى** Aphr. 466, 17.

The pl. of **إِلَاف** sometimes governs a Genitive with **إِلَافِ:** **عَدَا إِلَافِ:** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **قَبِلَا**; **إِلَافِ إِيحَى قَبِلَا** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **قَبِلَا** “20 myriads of Christians” Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word **وَأَمَّا**, in the phrase “*filius n erat annorum*”, e. g. **جَ: ضَا وَأَمَّا قَتَبْ** “he was a hundred years old” Aphr. 235, 18; farther **وَأَمَّا چھین جَ قَتَبْ** “twenty years have I been in thy house” Gen. 31, 41; **إِيحَى قَبِلَا** “it is 400 shekels” Gen. 23, 15; **قَبِلَا سَبْ وَهَوَ چھِلَا** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **إِيحَى سَبْ وَهَوَ قَتَبْ** “it is 395 years” (or lit. “three hundred there are and ninety and five years”) Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in **وَأَمَّا هَوَ چھِلَا** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*



Determi-  
nation of  
that which  
is num-  
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لِإِي حَكْمَةِ** “his two cloaks” Aphr. 404, 21; **لِإِي حَكْمَةِ** “to his three disciples” Aphr. 460 *ult.* &c. Cf. the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* **لِإِي حَكْمَةِ** “these three views (opinions)” Spic. 9, 14; **لِإِي حَكْمَةِ** “these three things” Aphr. 319, 15 (by the side of which, line 13 **لِإِي حَكْمَةِ** “for in these three things”); **لِإِي حَكْمَةِ** “the two worlds” Aphr. 493, 2; **لِإِي حَكْمَةِ** “the five kings” Josh. 10, 22; **لِإِي حَكْمَةِ** “smote the five (women)” Mart. I, 126, mid.

Cardinal  
numbers  
used for  
Ordinal  
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **لِإِي حَكْمَةِ** = **لِإِي حَكْمَةِ** “the second day” &c. Thus for **لِإِي حَكْمَةِ** “in the eighth generation” Aphr. 474, 21 the var. is **لِإِي حَكْمَةِ**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **لِإِي حَكْمَةِ** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **لِإِي حَكْمَةِ** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive  
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **لِإِي حَكْمَةِ** “by sevens” or “every seven” (f.); **لِإِي حَكْمَةِ** “by seventies”.

Grouping.

B. By means of the preposition **لِإِي** “between”, *numbers* are sometimes *taken together as a group*: **لِإِي حَكْمَةِ** “seven women together shall take hold of one man” Ephr. II, 26 A; **لِإِي حَكْمَةِ** “while four persons together carried him” Mark 2, 3; **لِإِي حَكْمَةِ** “for two of them together” Jos. St. 85, 10.

Approxi-  
mate num-  
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **لِإِي حَكْمَةِ** “two or three eunuchs” 2 Kings 9, 32; **لِإِي حَكْمَةِ** “thirty or forty of them” Land II, 48, 13.

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ܬܒ ܫܒܐ ܬܒ “one behind the other” Aphr. 507 *ult.* and frequently: ܬܒ ܫܒܐ ܬܒ ܬܒ “they are opposed to one another” Spic. 12, 3; ܬܒ ܫܒܐ ܬܒ ܬܒ “through mutual intermixture” Spic. 4, 23; ܬܒ ܫܒܐ ܬܒ “and let not one calumniate the other” Sim. 396 mid. &c. Cf. §§ 319; 351. Or else the words are run together into the single word ܬܒܫܒܐ, as if the foregoing expressions might be read ܬܒܫܒܐ, ܬܒܫܒܐ &c. Thus we find ܬܒܫܒܐ Luke 4, 36 P., where S. has ܬܒܫܒܐ like Luke 2, 15 P., and thus too ܬܒܫܒܐ often with prepositions; farther compare ܬܒܫܒܐ ܬܒܫܒܐ “they reside in the neighbourhood of one another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒܫܒܐ ܬܒܫܒܐ “if there is honour, it is ours, and if there is disgrace, it again is on both sides” Ov. 151, 17 &c. Notice ܬܒܫܒܐ ܬܒܫܒܐ “and their strokes differ from one another” Sim. 296 mid., and ܬܒܫܒܐ ܬܒܫܒܐ “their odours are different from each other” Sim. 382, 8; ܬܒܫܒܐ ܬܒܫܒܐ “as on a common footing” Philox. 154, 7, where the genitive relation is expressly denoted.

*Rem.* The somewhat childlike method too of denoting the second member, even when both are impersonal, by ܬܒܫܒܐ, f. ܬܒܫܒܐ “fellow, mate (m. and f.)” has been greatly in use in Syriac even from ancient times, *e. g.* ܬܒܫܒܐ ܬܒܫܒܐ “one step is higher than the other” Aphr. 434, 17; ܬܒܫܒܐ ܬܒܫܒܐ “from one place to the other” John 5, 13 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܬܒܫܒܐ ܬܒܫܒܐ “one reward is higher than another” Aphr. 434, 17 &c.

## J. ADVERBIAL EXPRESSION.

Substan-  
tives as  
Adverbs.

§ 243. Some few Nouns of Place serve, just as they stand, for adverbs of place. Thus in particular ܬܒܫܒܐ with Genitive following—“*in the house of, in the place of*” (completely to be distinguished from the like-sounding word which means “between” § 251), *e. g.* ܬܒܫܒܐ ܬܒܫܒܐ *ἐπὶ τὸ τελώνιον* “at the receipt of custom” (E. v.) Matt. 9, 9; ܬܒܫܒܐ P. S. or ܬܒܫܒܐ C. *ἐν τοῖς τοῦ πατρὸς μου* Luke 2, 49; ܬܒܫܒܐ *ἐν Βηθλὲμ* Matt. 2, 1 C. S. (P. ܬܒܫܒܐ); 2, 16 C. S. (P. otherwise); ܬܒܫܒܐ ܬܒܫܒܐ “in the sanctuary of the noble martyrs” Ov. 163, 25; ܬܒܫܒܐ ܬܒܫܒܐ “in the country

of the Samaritans" Jul. 100 *ult.* &c. Also "into the place of": **إِنْصَبَ** **إِنْصَبَ** **إِنْصَبَ** "threw him into prison" Jul. 129, 7 &c. Farther **إِنْصَبَ** "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also **إِنْصَبَ** John 20, 12)—**فِي** **إِنْصَبَ** "in the midst of heaven" Spic. 13, 24 (15, 18 'a **إِنْصَبَ**, and in this way **إِنْصَبَ** and **إِنْصَبَ** are frequently interchanged)—**إِنْصَبَ** "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: **إِنْصَبَ** **إِنْصَبَ** **إِنْصَبَ** *ὑπὸ τὸν ὄρθρον* Acts 5, 21; **إِنْصَبَ** **إِنْصَبَ** "at midnight" Jos. St. 28, 19; **إِنْصَبَ** "every day" often; **إِنْصَبَ** **إِنْصَبَ** "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; **إِنْصَبَ** **إِنْصَبَ** "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. **إِنْصَبَ** 2 Kings 11, 5, 9); **إِنْصَبَ** **إِنْصَبَ** "many times" Ov. 167, 24 and frequently (and similar cases); **إِنْصَبَ** **إِنْصَبَ** "during the day time always" Ov. 183, 8; **إِنْصَبَ** **إِنْصَبَ** "by night and by day" (§ 146) Sim. 372 *inf.* and often; "throughout both night and day" Ephr. I, 14 C; III, 253 C and frequently; **إِنْصَبَ** **إِنْصَبَ** "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); **إِنْصَبَ** **إِنْصَبَ** "for a definite time" Ov. 167, 15; **إِنْصَبَ** "for a long time" Ephr. II, 127 A; III, 423 B; **إِنْصَبَ** **إِنْصَبَ** "a very long time" Spic. 22, 5; **إِنْصَبَ** **إِنْصَبَ** "for long years" Sim. 390, 8 (*Lond. Cod.* different); **إِنْصَبَ** **إِنْصَبَ** **إِنْصَبَ** "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); **إِنْصَبَ** **إِنْصَبَ** "during the whole fast" Sim. 282 mid., and many like instances. Compare besides **إِنْصَبَ** **إِنْصَبَ** "for forty days" Ov. 186, 1; **إِنْصَبَ** **إِنْصَبَ** *βραχύ τι* "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: **إِنْصَبَ** **إِنْصَبَ** "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **إِنْصَبَ** **إِنْصَبَ** **إِنْصَبَ** "the stone runs a long distance" Moes. II, 88 v. 197; **إِنْصَبَ** **إِنْصَبَ** **إِنْصَبَ** "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* **إِنْصَبَ**) and similar cases. So too **إِنْصَبَ** "in large quantity", "very", "very much", *e. g.* **إِنْصَبَ** **إِنْصَبَ** "hurts thee much" Ov. 87, 21; **إِنْصَبَ** **إِنْصَبَ** "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives **إِنْصَبَ** "much", "very"; **إِنْصَبَ** "little"; **إِنْصَبَ** "little", "less" (*e. g.* **إِنْصَبَ** **إِنْصَبَ**).

حَرْبٍ يَمْشِي “thirteen years less forty days” John Eph. 320, 21; حَرْبٍ مِجَالٍ “with very little exception”, “nearly” often); يَمِيزُ “more” &c. An expression of measure is also implied in يَمِيزُ جَمْعًا “he went out for a night’s watch”, i. e. “he kept a vigil” v. Ov. 167, 25; Wright Cat. 664 b, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (i. e. of adverbial expressions), e. g. in يَمِيزُ جَارًا “he dug a well”, and, in like manner, cases like يَمِيزُ أَمْرًا “he went into the wind(?)” i. e. “he sought to excuse himself”. Farther, to this section belongs the construction of words like غَمْلًا “worth”, تَنْدُ “guilty”, and several others, used with a Noun: يَمِيزُ غَمْلًا (read thus) يَمِيزُ “which is worth an obolus” Spic. 15, 23; يَمِيزُ تَنْدًا “deserving of death” frequently; يَمِيزُ سَبًّا لِحَدِّهَا “for, one good thing I am lacking in” Jesussabran (Chabot) 568, 5 &c.

Adjectives  
as Adverbs  
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: يَمِيزُ بَعْضًا “they went naked” Job 24, 10; يَمِيزُ بَعْضًا “they leave thee (f.) naked” Ezek. 16, 39; ... يَمِيزُ يَمِيزُ ... حَبْلًا ... حَبْلًا ... حَبْلًا ... حَبْلًا “he shall lead away the captives ... young and old ... naked and barefooted” Is. 20, 4 &c. In cases like يَمِيزُ يَمِيزُ يَمِيزُ “but one had been born paralytic” Sim. 291, 11; يَمِيزُ يَمِيزُ يَمِيزُ “and he came up glorious out of the midst of the water” Ov. 360, 7 = Jac. Sar., Constantin v. 656 there is an actual adjective, for in the pl. it would be يَمِيزُ يَمِيزُ &c.; v. § 216. But usually there is a special clause, with يَمِيزُ “while”, for such indications of condition; thus *Lond. Cod.* has in that passage يَمِيزُ يَمِيزُ.

Adverbs  
belonging  
to an Ad-  
jective or  
another  
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: يَمِيزُ يَمِيزُ ὁρος ὑψηλὸν λίαν Matt. 4, 8; يَمِيزُ يَمِيزُ “very strong” Sim. 269 mid. (*Cod. Lond.* without يَمِيزُ); يَمِيزُ يَمِيزُ “which was much polished” Sim. 271, 8; يَمِيزُ يَمِيزُ “more bright” = “brighter” Ov. 150, 18, for which there is a variant (Roman edition) يَمِيزُ يَمِيزُ.

## K. PREPOSITIONS.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus *ܣܝܚܐ ܕܥܡ ܦܪܩܝܐ* “but instead of Kosbi” Ephr. Nis. p. 71 v. 65; *ܕܥܡ ܕܥܡܐ ܕܥܡܐ* “for without the First-born” Ephr. II, 411 E; *ܕܥܡ ܕܥܡܐ ܕܥܡܐ* “on the palms of my hands, as the saying goes” Ephr. II, 267 B; *ܕܥܡ ܕܥܡܐ ܕܥܡܐ* “for in the interval between” Ephr. II, 3 B; farther *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “because of the captivity of Adam, O Lord” Ephr. III, 383 E; *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with *ܕ* and *ܕܥܡܐ*.—Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

Separation  
of the Pre-  
position  
from its  
Regimen.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—*ܕ*, *ܕܥܡܐ*, *ܕܥܡܐ*, *ܕܥܡܐ*, as well as about *ܕܥܡܐ* &c. “between”.

*ܕ*, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “and Adam became a living soul” Gen. 2, 7 are to be regarded as Hebraisms.<sup>(1)</sup> But we have relevant examples in *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “if one buys a slave as a good slave” Land I, 40, 5. As *ܕ* repeatedly indicates the *end*, so does it in certain cases indicate the *cause*: *ܕܥܡܐ ܕܥܡܐ* “is dying of hunger” Jer. 38, 9; *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “thou art dying of thirst” Aphr. 74, 12; *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; *ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ* “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency *ܕ* serves to denote *time*:

(1) Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܕܥܡܐ]” and the like.



became his disciples" Ephr. III, XXXIX, 3; ܐܠܗܝܬܐ ܠܗܝܬܐ, "that it may appear to Sapor, that" Jul. 181, 13. And similarly is it with several other verbs. Of those which have been adduced, ܠܗܝܬܐ, ܠܗܝܬܐ, ܠܗܝܬܐ, for instance, occur frequently. Also ܠܗܝܬܐ ܠܗܝܬܐ, in the ancient inscription ZDMG XXXVI tab. 1 nr. 8, belongs to this class: "and let him be brought before the Master of the Gods as an accursed one", or of like tenor; compare ܐܪܘܪ ܗܝܬ ܠܦܢܝ ܝܗܘܐ Josh. 6, 26.

§ 248. ܐ is the proper preposition to indicate locality and time, and ܕ farther, to express instrumentality, for which often the clearer ܕܝܝܐ, "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ Matt. 26, 9; ܕܝܝܬܐ ܕܝܝܬܐ "were sold for a denarius" Jos. St. 33, 18; ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ "my life in Christ I do not give up to thee for their death (i. e.—in order to prevent their death)" Mart. I, 23 mid.

ܐ, like ܕ, is employed in intellectual references of most varied character, and it is associated with verbs of many kinds. A peculiar use, and, what is more, a very rare one in Syriac, is met with in ܕܝܝܬܐ ܕܝܝܬܐ "and denominated them (or designated them) rich persons" Aphr. 382, 7; ܕܝܝܬܐ ܕܝܝܬܐ "they were called wild goats" Isaac II, 326 v. 1513.

Notice farther: ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ ܕܝܝܬܐ "and all the things which happen to them, (made up of)—riches and poverty, and diseases and sound health, and bodily injuries (are . . .)" Spic. 9, 5.

§ 249. A. ܐ is "from", "out of", in the most diverse uses, both as ܐ regards space and otherwise. In certain connections it loses altogether its meaning as denoting the starting point of a movement in space or time: thus, ܐܝܡܝܢܐ ܐܝܡܝܢܐ "on his right hand"; ܐܝܡܝܢܐ ܐܝܡܝܢܐ "at his head" John 20, 12; ܐܝܡܝܢܐ "after"; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by ܐ when associated with ܕ, like ܐܝܡܝܢܐ ܐܝܡܝܢܐ "from the other side of the Euphrates and to the East", i. e. "eastward from the Euphrates" Spic. 15, 25; ܐܝܡܝܢܐ ܐܝܡܝܢܐ "from Adam and up till



now", *i. e.* "from Adam onward" Aphr. 496, 5; ܦܢܝܢ ܕܥܕܡ "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: ܦܢܝܢ ܕܗܝܠ "on this side of him" *ibid.*; ܦܢܝܢ ܕܗܝܠ "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of ܦܢܝܢ ܕܗܝܠ "by himself", "alone"; ܕܗܝܠ ܕܗܝܠ *κατὰ μόνας* 1 Macc. 12, 36; ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; ܕܗܝܠ ܕܗܝܠ "I was alone" Land III, 73, 1.

*Rem.* From the Jewish idiom is borrowed the favourite phrase in Ephr. ܦܢܝܢ ܕܗܝܠ "in and by itself".

C. The partitive use of ܡܥ is pretty extensive, cf. ܡܥ ܕܡܥ "there is no one of the good who stands therein" Aphr. 451, 2; ܡܥ ܕܡܥ ܕܡܥ "while some of his disciples stood beside him" Sim. 381 mid.; ܡܥ ܕܡܥ ܕܡܥ "[a portion] of thy spirit is in us" Aphr. 488, 11;—ܡܥ ܕܡܥ ܕܡܥ "scribam (aliqua) ex iis, quae facta sunt" Jos. St. 80, 1; ܡܥ ܕܡܥ ܕܡܥ "the Father did not procreate one part of him, and Mary another" Assemani I, 310 *b inf.* (Jac. Sar.); ܡܥ ܕܡܥ ܕܡܥ "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; ܡܥ ܕܡܥ ܕܡܥ "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); ܡܥ ܕܡܥ ܕܡܥ ܕܡܥ "and these Canons we have followed,—some of us by constraint of necessity, some of us of free will" Statuti della Scuola di Nisibi (Guidi) 10 *ult. &c.* So, frequently ܡܥ ܕܡܥ—"some—some". ܡܥ and ܡܥ may be put before such a double ܡܥ with suffix: ܡܥ ܕܡܥ ܕܡܥ "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; ܡܥ ܕܡܥ—"some of us—others" Clemens 56, 25; ܡܥ ܕܡܥ ܕܡܥ "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of ܡܥ belongs, not merely ܡܥ ܕܡܥ "struck him on (a part of) the liver, or (somewhere) in the liver" John Eph. 81, 18, but probably expressions

also of time like **مَعِ زَهْرًا** **مَعِ زَهْرًا** “in (a portion of) the morning,—or evening”, frequently occurring; **مَعِ صَيْفًا** “in summer-time”; **مَعِ تَبَقَاتٍ** **مَعِ تَبَقَاتٍ** “at any time in his, or in my life” frequently.

D. Farther **مَعِ** denotes, generally, the starting point of the action, *i. e.* the *agent*, with the passive construction <sup>(1)</sup> as in **أُكِلَ بِمَعِ** he was killed “by him” &c.; but with the Part. pass. **اُنْ** is oftener used for this purpose, v. §§ 247; 279.

E. As being the preposition of ‘removal from’, **مَعِ** in a comparison denotes that which is surpassed, whether the relation of comparison is, or is not (which is the commoner case), distinctly expressed by means of **يَسْبِقُ** “excelling”, or **كَثِيرٌ** “much”; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “for his goodwill was stronger than the vigour of his nature” Ov. 181, 25; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “who is more insolent than he” Ephr. III, 658 B; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “who was fairer than the sun” Sim. 272, 11; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** and **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “and more than they” frequently in Sim.; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “he was nearer than all his companions” Anc. Doc. 42, 13; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “this folly is worse than Rehoboam’s” Aphr. 251, 19; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “and Noah was better in his trifling number than the whole race” Aphr. 347, 4; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “thou hast loved me more than thyself” Jos. St. 2, 17; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “and he loved honour . . . rather than glory” Mart. I, 166 *inf.*; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “was stronger than” Jul. 170, 4 &c.—So also **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “he was too young for sins” Aphr. 221, 12; **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “is too great for tellers (of it)”, *i. e.* “is greater than one can tell” Ephr. III, 42 B; and many instances of a similar kind (in which usually a relative clause stands with an Inf. and **اُنْ**, *e. g.* **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “become too old to procreate” Spic. 11, 8). The correspondence of the two members, in sentences which convey comparison, is not always quite clearly expressed; compare cases like **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** *χαίρει ἐπὶ αὐτῷ μάλλον ἢ ἐπὶ τοῖς ἐνεθήκοντα καὶ ἐνθά* Matt.

(1) My attention has been directed by Siegm. Fraenkel to the fact that **مَعِ** stands even with intransitives used in passive meaning, *e. g.* **أَوْفَرُ نَفْسِهِ لِمَعِ تَبَقَاتِهِ** “was consumed by thee” Simeon of Bēth Arshām 10, 13.

18, 13; **ܕܗܘܢܐ ܐܘܕ ܠܗ ܡܥ ܡܥܬܐ ܡܥܬܐ ܕܗܘܢܐ ܕܗܘܢܐ** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **ܕܠܐܡܝܢܐ ܕܗܘܐ ܡܥ ܡܥܐ ܕܡܥܐ ܕܡܥܐ** “it (the ark) was honoured with him more highly than *with* all Israel” Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like **ܡܥ ܡܥܐ** “more than me” Matt. 10, 37; **ܡܥ ܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ** “man has more power in the case of these commandments than in anything else” Spic. 5, 16 &c.<sup>(1)</sup> :

ج § 250. Of the manifold uses also of the preposition **ܕܐܠܐ** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **ܕܐܠܐ ܡܥܬܐ**, **ܕܐܠܐ ܡܥܬܐ** “upon hope of”, *i. e.* “in the hope of”; **ܕܐܠܐ ܡܥܬܐ ܕܡܥܬܐ** “in reliance upon thy benignity” Aphr. 492, 10; **ܕܐܠܐ ܡܥܬܐ ܕܡܥܬܐ** “in this confidence” John Eph. 359, 3. Similarly **ܕܐܠܐ** “why?”; **ܕܐܠܐ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **ܕܐܠܐ ܡܥܬܐ** *ὅτι πανταχοῦ ἀντιλέγεται* Acts 28, 22; **ܕܐܠܐ ܡܥܬܐ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **ܕܐܠܐ ܡܥܬܐ** “were beloved by their husbands” Isaac I, 244 v. 414; **ܕܐܠܐ ܡܥܬܐ** “is burdensome to you” Ov. 173, 27; **ܕܐܠܐ ܡܥܬܐ** “beloved by” often;—**ܕܐܠܐ ܡܥܬܐ** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **ܕܐܠܐ ܡܥܬܐ** “who was odious to him” Ov. 161, 20; similarly **ܕܐܠܐ ܡܥܬܐ** “who were considered by men as righteous” Isaac II, 192 v. 633.—**ܕܐܠܐ** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **ܕܐܠܐ** is often similarly used. It occurs in data of measurement, in cases like **ܕܐܠܐ ܡܥܬܐ ܕܡܥܬܐ** “at a place, 2 miles from the prophet” Land II, 345, 9; **ܕܐܠܐ ܡܥܬܐ ܕܡܥܬܐ** “who found him-

(<sup>1</sup>) **ܕܐܠܐ**, in imitation of the Greek *ἢ*, sometimes takes the place of this phrase of comparison, **ܡܥ**. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. ; **ܡܥ**); 10, 14 P. (C. S. ; **ܡܥ**); 15, 7 P. S. (C. and Aphr. 142, 9 **ܡܥ** without **ܡܥ**); 18, 25 P. C. S. So with a complete sentence **ܕܐܠܐ** instead of **ܡܥ** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. ; **ܕܐܠܐ**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **ܕܐܠܐ** = *ἢ* even for the simple comparative **ܡܥ**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery” Sim. 359, 10; **ܐܝܢ ܡܝܬܝܢ** “the mountain was two miles distant from their town” Sim. 354 *inf.* (where **ܠܗ** might even have been wanting, § 243) &c.—**ܠܗ ܒܝܬܐ** “once” Bedjan, Mart. II, 609, 3; **ܠܗ ܕܝܢܐ** “many times” Jos. St. 50, 6.—**ܠܗ ܥܠܝܗ** *ܐܠܐܒܐܣܬܪܐ* Matt. 26, 4; **ܠܗ ܥܝܢܐ ܡܝܢ ܥܝܢܐ** John 6, 9; **ܠܗ ܥܝܢܐ ܡܝܢ ܥܝܢܐ** “he had grace in himself” Sim. 334, 4 &c.; **ܠܗ ܥܝܢܐ ܡܝܢ ܥܝܢܐ** *ܕܐܝܡܢܐܝܢ* John 8, 48, 52 S. (P. **ܥܝܢܐ**);—**ܠܗ ܥܝܢܐ** “upon whom (as a burden) they were quartered” Jos. St. 87, 16.—**ܠܗ** scarcely ever indicates the mere direction “to”, but often on the other hand the hostile sense “against”. (On **ܠܗ** “within” v. § 360.)

§ 251. The construction of the words **ܥܝܢܐ**, **ܥܝܢܐ**, **ܥܝܢܐ** has considerable variety. They may have a simple noun following, as in **ܥܝܢܐ ܕܒܝܬܐ** “between the houses” Ov. 212, 9; **ܥܝܢܐ ܕܥܝܢܐ** “between the wings” Moes. II, 146 v. 1081; **ܥܝܢܐ ܕܥܝܢܐ** “among them” often; **ܥܝܢܐ ܕܥܝܢܐ** “in his thought” Aphr. 338, 2; **ܥܝܢܐ ܕܥܝܢܐ** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **ܥ** merely, as in the Testament of Ephr. **ܥܝܢܐ ܕܒܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **ܥܝܢܐ ܕܥܝܢܐ**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **ܕ**, with or without **ܥ**. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz **ܥܝܢܐ**, cannot take a suffix directly but only through the interposition of **ܕ**. (1) **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between the Romans and the Persians” Jos. St. 9, 4; **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between life and death” *ܗܝܡܢܐܝܢ* Luke 10, 30 C. S.; **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between the man and the woman” Matt. 19, 10; **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between him and the tree” Aphr. 448, 6 &c.—**ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between him and his father” Ov. 400, 19; **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** (Var. **ܥܝܢܐ ܕܥܝܢܐ**) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between the higher and the lower” Moes. II, 122, v. 724; **ܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **ܥܝܒ ܐܝܬܝ ܘܚܝܦܝ** “between Mars and Saturn” Spic. 17, 17; **ܥܝܒ ܗܝ ܘܥܝܒ ܗܝ** “between me and thee” 1 Kings 15, 19, and frequently; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “by himself alone” Ov. 122, 26; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between them and the ark” Ephr. I, 294 F.—**ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between him and the Romans” Sim. 327 mid.; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **ܥܝܒ ܗܝ ܥܝܒ ܗܝ** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **ܥܝܒܝܗ**: **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **ܥܝܒܝܗ**: **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “between Abia . . . and Jeroboam” 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** *κατ’ ἰδίαν* “they with him apart” Matt. 17, 19 C. S.;<sup>(1)</sup> **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** *ἐν ἑαυτοῖς* John 11, 38; so Ov. 122 v. 26 quoted above; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “by himself” Mart. I, 243 mid.;—farther, **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “for which of us two is a magician?” Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional  
Phrases  
treated like  
Substan-  
tives.

§ 252. **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “that which is between the eyes” [*τὰ μέτωπα*], **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** *Μεσοποταμία* &c. are treated altogether like substantives, *e. g.* **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** *ܥܝܒܝܗ ܗܝ* “on his brow” Sim. 282 *inf.*; **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, *i. e.* “as a support for his head”.

(<sup>1</sup>) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **ܥܝܒܝܗ ܗܝ ܥܝܒܝܗ ܗܝ**.



258, 4 (= Ov. 328, 25); **ܐܚܝܬܐ ܕܝܗܝܐ** “she was full of complaints” Ov. 155, 10, and thus frequently (as **ܐܚܝܬܐ ܕܝܗܝܐ** Joseph 206, 4 *ab inf.*) &c. Cf. farther **ܐܠܐ ܕܝܗܝܐ ܕܝܗܝܐ** “let it not come to thee (as an annoyance) to blot out” = “and be not concerned about blotting out” Isaac II, 348 v. 1858 (sprung from cases like **ܐܠܐ ܕܝܗܝܐ ܕܝܗܝܐ** “let not this thing come [as a vexation] into thy mind” = “take not this to heart” 2 Sam. 13, 20).—The original Subject is farther indicated by a personal pronoun in **ܐܚܝܬܐ ܕܝܗܝܐ ܕܝܗܝܐ** *περίλυπός ἐστιν ἡ ψυχὴ μου* Matt. 26, 38.

In other cases, however, the Masc. appears. Thus **ܐܚܝܬܐ ܕܝܗܝܐ** “something pained me”; **ܐܚܝܬܐ ܕܝܗܝܐ ܕܝܗܝܐ** “he mourned sincerely for those who” Ov. 180, 5; **ܐܚܝܬܐ ܕܝܗܝܐ** “I was eager for” (literally: “I had leisure for”); **ܐܚܝܬܐ ܕܝܗܝܐ** “I am zealous for”; **ܐܚܝܬܐ ܕܝܗܝܐ** “it is spacious for me”, “I have freedom”; **ܐܚܝܬܐ ܕܝܗܝܐ** “it is pleasing to me”,—“it is displeasing to me” &c. One says **ܐܚܝܬܐ ܕܝܗܝܐ** “I am offended”, “I am vexed” (with **ܕ** and **ܐܚܝܬܐ** “about”), and along with these the personal form **ܐܚܝܬܐ** is also used.

B. In meteorological occurrences we have in the fem. **ܐܚܝܬܐ**, **ܐܚܝܬܐ** “it has become clear”, “it has become dark”, but also **ܐܚܝܬܐ** (m.) “it has become clear”. So too **ܐܚܝܬܐ ܕܝܗܝܐ** “before it was yet making for daylight” Sim. 313 *inf.* (Lond. Cod. quite different), overagainst **ܐܚܝܬܐ ܕܝܗܝܐ** *ibid.* 306, 6 (Lond. Cod. merely **ܐܚܝܬܐ**) (cf. **ܐܚܝܬܐ ܕܝܗܝܐ** “before it was yet making for evening” *id.* 306, 4). Similarly **ܐܚܝܬܐ ܕܝܗܝܐ** “it is coming near the darkening”, it is drawing toward nightfall” Luke 24, 29 C. S. Cases like **ܐܚܝܬܐ** “it rained” and **ܐܚܝܬܐ** “that it rain” James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however **ܐܚܝܬܐ ܕܝܗܝܐ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **ܐܚܝܬܐ ܕܝܗܝܐ** *ψυχος ἦν* “it was cold” John 18, 18; Aphr. 343, 10; **ܐܚܝܬܐ ܕܝܗܝܐ** *σκοτίας ἐστὶ οὐσης* John 20, 1.

C. When an indefinite “it” is comprised in a phrase it is generally expressed by the fem. sing.: **ܐܚܝܬܐ ܕܝܗܝܐ** “but if it is

(<sup>1</sup>) The correct reading in Lond. Cod.; the printed Ed. gives **ܐܚܝܬܐ**.

possible, and is not burdensome to you" Ov. 173, 26; **אִם יָאָלַל** "as it comes", "any way" frequently; **אִם הָיָה מִיָּדָא** "if it had been possible" Ov. 201, 1; **לֹא חָפֵץ בְּיָדָא** "for it does not suit Saul" Aphr. 342, 4; **הָיָה לוֹ מִיָּדָא** "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* **וְלֹא חָפֵץ בְּיָדָא** "and they could not fight" Ov. 89 *ult.*, and even **וְהָיָה מִיָּדָא** "whatever he can provide" Lev. 14, 30; **וְהָיָה מִיָּדָא** "what-ever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **מַה אֶעֱשֶׂה** "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with **מִיָּדָא** "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in **מִיָּדָא** Spic. 5, 13. The masculine occurs also in passive forms of expression like **וְהָיָה לוֹ** "it has been forgiven him" Aphr. 40, 8; **וְהָיָה לוֹ** "as it seemed good to that being" Spic. 12, 19; **וְהָיָה לוֹ** *δοθήσεται ὑμῖν* Matt. 7, 7; **וְהָיָה לוֹ** *μετῴσεται ὑμῖν* Matt. 7, 2. Cf. farther **וְהָיָה לוֹ** "how it is" Aphr. 31, 6; **וְהָיָה לוֹ** "thus is it" Aphr. 154, 8; **וְהָיָה לוֹ** "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **וְהָיָה** "that" takes the place of the Subject: **וְהָיָה** "it happens, that" Aphr. 505, 15, and **וְהָיָה** Ov. 63, 21; **וְהָיָה** Aphr. 68, 12, and frequently; **וְהָיָה** and **וְהָיָה** "it stands written, that" frequently; **וְהָיָה לוֹ** "it did not seem to him, that" Jos. St. 57, 16, but **וְהָיָה לוֹ** "it thus appeared (good) to us, that" Aphr. 304, 14; **וְהָיָה לוֹ** "that thou mightest not think, that" Jos. St. 34, 18; **וְהָיָה לוֹ** "it is well known, that" Ov. 63, 12, but **וְהָיָה לוֹ** *ibid.* 73, 1 and 4; **וְהָיָה לוֹ** and **וְהָיָה לוֹ** "it is said, that"; **וְהָיָה לוֹ** "it is impossible, that" Luke 17, 1; **וְהָיָה לוֹ** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **וְהָיָה לוֹ**, **וְהָיָה לוֹ**, **וְהָיָה לוֹ** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **וְהָיָה לוֹ**, **וְהָיָה לוֹ** "it is fitting, that".

The masculine prevails in the case of the Inf. with **וְהָיָה לוֹ**, *e. g.* **וְהָיָה לוֹ** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **וְהָיָה לוֹ** (v. *supra*).—



Thus too the fem. is retained in verbs like ܐܠܝܬܝ ܕܥܠܝܬܝܐ, ܐܠܝܬܝ ܕܥܠܝܬܝܐ “I am vexed, that...” or “I am vexed to...”; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “I desire”; “that”, ܕ “to” (cf. ܐܠܝܬܝ ܕܥܠܝܬܝܐ “this I desire,—to go to Jerusalem” Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܐܠܝܬܝ ܕܥܠܝܬܝܐ “he is not convinced, that” Aphr. 498, 6, but ܐܠܝܬܝ ܕܥܠܝܬܝܐ *ibid.*, *ult.*, and frequently; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “it is well to learn” Aphr. 446 *paen.*; ܐܠܝܬܝ ܕܥܠܝܬܝܐ... ܐܠܝܬܝ ܕܥܠܝܬܝܐ “his commands... to tell,—is too much” (“his injunctions... are too numerous to mention”) Ov. 178, 16; ܐܠܝܬܝ ܕܥܠܝܬܝܐ... ܐܠܝܬܝ ܕܥܠܝܬܝܐ “to speak of the prudence... would be too much” Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

## B. TENSES AND MOODS.

### PERFECT.

Tempus  
Historicum.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure  
Perfect.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܠܝܬܝ ܕܥܠܝܬܝܐ “thy letter I have received” Aphr. 6, 1; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “and so the Lord has farther said thus to his disciples” Aphr. 7 *ult.*; ܐܠܝܬܝ ܕܥܠܝܬܝܐ “the scorpion with its sting strikes him who has given it no offence” Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus ܐܠܝܬܝ “has become” *γέγους* often = “is” (but also “was”); ܐܠܝܬܝ “is not”, *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܐܠܝܬܝ “desire has come to me”, “I desire”; ܐܠܝܬܝ “I am (become) weary of my life” Gen. 27, 46 (§ 254 A); ܐܠܝܬܝ “*novimus*, we know” Aphr. 497, 17; ܐܠܝܬܝ “now I know” Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܐܠܝܬܝ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): **وَحَدَّثَ بِهِ مَا يَشَاءُ** “and he did according to his will in all that he had commanded him” Mart. I, 124, 9; **وَبَنِي** “whom he had married” (*ἐγάμησεν*) Mark 6, 17 P. (S. **وَبَنِي**); **وَلَمْ يَكُنْ لَهُمْ** *νομίζων ἐκπεφευγέναι τοὺς δεσμούς* Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in **وَأَمَّا** *ἐκπεφευγέναι* “those whom that one had led astray, he turned to the truth” Ov. 159, 14, or after **وَلَمْ يَكُنْ** “since” and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—**عَلَى** “when”, “if”,—where sometimes the principal clause is also furnished with a Perfect; **عَلَى** *عَلَى* “when we shall have circumcised ourselves” Gen. 34, 22; **عَلَى** *عَلَى* “when the Lord shall have delivered up . . . I will thresh” Judges 8, 7; **عَلَى** *عَلَى* “and all who seek, find (at the last day), if they have asked” Aphr. 304, 9; **عَلَى** *عَلَى* “as soon as they have risen, they turn back (forthwith) to Sheol” Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: **عَلَى** *عَلَى* “if he believes, he loves” Aphr. 7, 11; **عَلَى** *عَلَى* “when man draws near to faith, he establishes himself upon a rock” Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after **عَلَى**. In **عَلَى** *عَلَى* “when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature” Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where **عَلَى** appears for the temporal conjunction **عَلَى**. Moreover **عَلَى** may be used to introduce even the pure Past, *e. g.* **عَلَى** *عَلَى* “when they had done away with” Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with **عَلَى**: **عَلَى** *εάν μὲν ποιήσῃ*

καρπον Luke 13, 9; **إِنِ** **إِعْجَبَ** **إِلَى** “*si potuerimus*”, “if we can” Spic. 13, 2; **إِنِ** **جَدَّ** **إِلَّا** **جَدْجَلْ** **أَنْ** **جَرْ** “unless thou enter, I do not let thee go”, that is, “thou must enter” Sim. 286 mid.; **إِنِ** **سَرَبَدَ** **فَهَدْجَلْ** **إِلَّا** **إِي** “unless I see him, there is no way out (of the difficulty)”, that is, “nothing will do, except my seeing him” Jac. Sar. Alexander (*Zeitschrift für Assyriologie* VI, 368 v. 155); **إِنِ** **إِلَّا** **إِلَى** **إِلْهَقْجَدَ** “unless I am first convinced” Spic. 2, 14. Cf. also Matt. 18, 15—17, where however C. and S. (like Aphr. 298, 4 *sqq.*) have in part the Impf. In the apodosis we meet thus with **إِنِ** **وَجَدْجَلْ** “and if not, thou restorest him” Jul. 217, 26.

In the same way the Perf. stands in sentences with **إِنِ**—**إِنِ** “either ... or”; “whether ... or whether”: **إِنِ** **إِلَّا** **حَصْدَحِي** **إِنِ** **إِعْجَبْجَدَ** **إِلَّا** **إِي** “that thou mayest not again have to weary thyself in seeking him, whether thou find him or not” Aphr. 144, 22; **إِنِ** **إِعْجَبْ** **فَهَدْجَلْ** **إِنِ** **إِي** “he either greatly exalts our consideration, or he humiliates us to the very depth” Joseph 196 *ult.* [Ov. 296, 17]; **إِنِ** **جَمْجَلْ** **إِلَّا** **أَنْ** **حَدَ** “I go to meet him as a foe, whether he kill me, or I him” John Eph. 349, 13 (cf. Jul. 88, 21; Simeon of Bēth Arshām, 9, 14, and many others).

In Hypo-  
thetical  
Clauses.

§ 259. The Perfect is very extensively employed in hypothetical sentences like **إِنِ** **إِلَّا** **إِعْجَبْجَدَ** **مَجْ** **إِنِ** **وَجَمْجَلْ** “if we had not delayed, we should already have returned” Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like **إِنِ** **تَرْجَلْ** **أَنْ** **جَرْ** **إِلَّا** **جَرْ** “O that one would roll away!” Mark 16, 3; **إِنِ** **جَرْ** **إِلَّا** **جَرْ** “O that one would say to me!” Sim. 301 *inf.*; **إِنِ** **تَرْجَلْ** **تَرْجَلْ** **إِنِ** **جَرْ** “O that one would show you my sins, then would all of you spit in my face!” Ov. 140, 19; cf. Num. 11, 4; 2 Sam. 18, 33; Job 11, 5; 13, 5; 14, 13; **إِنِ** **وَجَدْجَلْ** **إِنِ** **وَجَدْجَلْ** “when might it indeed be evening?” — “would that it were evening at last!” Deut. 28, 67; cf. Ps. 41, 6; **إِنِ** **وَجَدْجَلْ** = **إِنِ** **وَجَدْجَلْ** frequently in the O. T. To this class also belong **إِنِ** **وَجَدْجَلْ** “then would I have been ended and no eye would have seen me” Job 10, 18; **إِنِ** **وَجَدْجَلْ** “then would I have sent thee” Gen. 31, 27; **إِنِ** **وَجَدْجَلْ** “then wouldst thou (f.) have been bound to be afraid ... and to be zealous” Aphr. 48, 10; thus even **إِنِ** **وَجَدْجَلْ** **τὰυτὰ** **δὲ** **ἔδει** **ποιῆσαι** **κάκεινα** **μὴ** **ἀφίεναι** Matt.

§ 260. The Perf. ܐܘܢ often stands before an Adj. or Part. to denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2<sup>nd</sup> pers. Thus often ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “farewell”, ἔρρωσο; ܠܚܝܬܟ ܕܥܪܡܐ ܩܠܝܬܐ ܕܡܪܝܬܐ Luke 10, 37; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ ܡܢܗܡܝܡܝܬܐ Hebr. 13, 7; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ ܕܥܪܡܐ “take pains (take thou the burden) and curse me” Sim. 316 ult.; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “but instead of this, be ye assiduous in fasting” Ov. 174, 14; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “but know” Philox. 570, 11; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “know therefore” Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3<sup>rd</sup> pers.: ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “the priests are not to use force”; Ov. 215, 11 (where there are more cases, varied with ܬܫܝܡ); ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “let her be esteemed” Addai 44 ult.; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “they are to be constantly with them” Ov. 215, 11; ܬܫܝܡ ܠܚܝܬܟ ܕܥܪܡܐ “they must receive blame” Statuti della Scuola di Nisibi 25, 9.

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in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: **ܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “they gave him baptism” Sim. 268; **ܡܡ ܡܡ ܡܡ** “he arose and took him with him” Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

### IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect Future. in cases like **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (**ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ**): ‘other matters’ **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “I shall explain to thee by letter from time to time” Aphr. 319 concl. &c.

§ 265. In conditional sentences the Impf. not seldom stands after Imperfect in Conditional Sentences. **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** in which case it is the participle which appears for the most part in the apodosis: **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 *ult.*; **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul” Philox. 552, 20 &c. The Impf. is found in both clauses in **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven” Ov. 174 *ult.* (paraphrased from Is. 1, 19) &c. In like manner with **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** — **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܡܝܪܝܢ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Modal  
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **أَبْدَأُ** “I will begin” Spic. 13, 19; **مَجْزِي أَنَّهُ بَارِكِي** “now some one may say” Spic. 6, 21; **إِنِّي أَنَّهُ بَارِكِي** “as one might say” “as if, for instance, one should say” frequently; **مَنْ لَّا تَعْلَمُ** “who would not wonder?” Anc. Doc. 103, 13; **فَمَا لَنَا بِهَذَا** “what are we to say then?” Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **أَتَدْعُوْنِي** “*dicas mihi*” Aphr. 313, 12 (mocking request); **وَمَتَى تَعْلَمُ** “and then may you promise” Aphr. 71, 21; **تَعْلَمُ** “let us await” Aphr. 103, 4; **يُخْبِرُنَا بِهَذَا** “let us then humble ourselves” Aphr. 119, 5; **يُخْبِرُ** “let him accept” Aphr. 86, 13; **لَا تَهْتَبِ** “and let not revilings come out of our mouth” Aphr. 105, 2; **يُضْحِكُ وَلَا يُحْزَنُ** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2<sup>nd</sup> pers. of the Impf. with **لَا** is the direct contrary of the Imperative: **لَا تَخَفْ** “fear thou not” &c. Without **لَا** however the 2<sup>nd</sup> person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent  
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **وَيُقَرِّبُونَهُ إِلَى اللَّهِ** “and they will urge him to pray for them” Sim. 290 mid.; **حُكْمٌ خَيْرٌ مِنْ عَقْلٍ أَوْ نَبَأٍ** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **إِنْ لَّا تَعْلَمُ** “if thou canst not justify thyself” Aphr. 270, 5; **أَنَا أُرِيدُ أَنْ أَعْلَمَكَ** “I wish to explain to thee” Aphr. 345, 1; **وَتَسْمَعُ مَجْزَلًا بِأَمْرِكُمْ** “love peace that ye may receive the reward” Aphr. 304, 17—**حِينَئِذٍ** *ἡμελλεν ἑαυτὸν ἀνακρίειν* Acts 16, 27; **أَمَّا هَارْدَا** “Mordecai advised that Esther should fast” Aphr. 414, 5; **وَمَّا** “while he wanted to give them blood to eat” Mart. I, 122, 6; **بَدَأَ** “began to attack” Moes. II, 64, 1; **لَا تَعْبُدُونَهُ** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **أَتَمَّ** “he obliged

him to take" Ov. 167, 17; **ܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "gave his blood before he was crucified" Aphr. 222, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "before we entered" Jul. 45, 2.—Cf. farther **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "I do not know how to build" Sim. 271, 4; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *δός μοι πειν* John 4, 7 and 10; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "let me send" ("grant me that I send") Jos. St. 76, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ἀπολυσον τοὺς ὄχλους, ἵνα ἀπελθόντες* κ. τ. λ. Matt. 14, 15 C. (P. **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ**), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** appears sometimes in conditional clauses, to denote an action frequently repeated: **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "si quis dicebat" Land II, 97 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "et si plus quam viginti sumebat" *ib.* 93 *ult.*, and so **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "for as often as he came to any place" *ib.* 251, 14; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "whenever he was angry" Ov. 186, 21 &c. Similarly **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "in every thing . . . which was required" Land II, 201, 7. For such cases the Part. with **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** is far more





## PARTICIPLES.

§ 269. The *Active Participle*, when it forms the predicate, denotes, as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **قَاتِلٌ أَنَا** “killing (am) I” is exactly like **أَنَا قَاتِلٌ** “just (am) I”. But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3<sup>rd</sup> person as a subject (§ 253); it farther appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: **لَيَأْكُلُ لَحْمٌ مِّنْهُ** “for the lion by its nature eats flesh (always)” Spic. 7, 14; **يَهْدِمُهُ إِنَّمَا يَتَمَحَمَلُ** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (أَمِنًا)” Prov. 15, 27; **يَسْبِيهِ وَيُغْنِيهِ بِسَيِّدَةٍ عَظِيمَةٍ** “for as soon as his friends hear the dear name of Rabbulā, love for him is inflamed in their hearts and their bosoms glow” Ov. 202, 12; **إِنِّي أَسْمَعُ صَوْتَهُ** “now also I receive his command” Ov. 172, 5; **نَحْنُ نَرَى سَيْفَهُ** “we figure (for you herewith) the image” Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past *Future* in **لَمَّا جَاءَ كَلِمَةُ اللَّهِ** “the word of God—no man has come, or comes, to the end of” Aphr. 101, 17. Thus the Part. often appears for *the Future*, whether it be that the condition is set be-



some one may say" Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for **In Depend-**  
**ent Clauses.** a Future action, instead of the Impf., even in dependent clauses: **ܕܢܝܫܡ ܕܝܫܡܐ** "till his body rise again" Ov. 208, 21; **ܕܢܝܫܡ ܕܝܫܡܐ** "until love for him come" Aphr. 39, 13; **ܕܢܝܫܡ ܕܝܫܡܐ** "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; **ܕܢܝܫܡ ܕܝܫܡܐ** "and he ministered for many years till he was taken up" Aphr. 273, 2; **ܕܢܝܫܡ ܕܝܫܡܐ** "he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them" Jos. St. 10, 17 and many like examples with **ܕܢܝܫܡ**. — **ܕܢܝܫܡ ܕܝܫܡܐ** "that we confidently assume that we shall live" Aphr. 459, 18; **ܕܢܝܫܡ ܕܝܫܡܐ** "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: **ܕܢܝܫܡ ܕܝܫܡܐ** "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; **ܕܢܝܫܡ ܕܝܫܡܐ** "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; **ܕܢܝܫܡ ܕܝܫܡܐ** "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; **ܕܢܝܫܡ ܕܝܫܡܐ** "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; **ܕܢܝܫܡ ܕܝܫܡܐ** "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; **ܕܢܝܫܡ ܕܝܫܡܐ** "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; **ܕܢܝܫܡ ܕܝܫܡܐ** "that they had promised to turn again unto God" Sim. 321 mid.; **ܕܢܝܫܡ ܕܝܫܡܐ** "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; **ܕܢܝܫܡ ܕܝܫܡܐ** "lest perhaps he find fault with me when he comes" Aphr. 340, 19; **ܕܢܝܫܡ ܕܝܫܡܐ** "whether perchance he saw any one"—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.







ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “used to light a fire and place on it (incense)” Sim. 269, 9; ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “while they were bringing out the first who had died,—as soon as they turned round, they found others” Jos. St. 37, 17. Notice that the Part. here, along with ܐܘܪܐ, takes ܐܘܪܐ, though the simple Part. would have been sufficient (§ 275). It is somewhat different when a condition is entered upon suddenly: ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “while he was still seeking to persuade him, the gold was (suddenly) sent” Jos. St. 35, 9. Similarly ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “and when they began to be put to death, a magician came (just then) from the city and passed by on the road” Mart. I, 94, 14.—The notion of continuance is more strongly impressed in ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “and they kept wrangling with him from daybreak till the ninth hour” Jos. St. 58, 20.

This combination farther denotes something on the point of happening in the past (without ܐܘܪܐ § 273): ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “to the place where they were to be put to death” Mart. I, 91, 3; 99, 1; ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “when the day arrived on which the departure of the king was to take place” Mart. I, 106 *inf.*; ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “why he grieved in his sickness that he was to die” Aphr. 468, 14 &c.—ܐܘܪܐ ܕܐܘܪܐ ܕܐܘܪܐ “he wanted to put Persia to shame and build up Singara” Ov. 9, 25.

It stands also hypothetically in ܐܘܪܐ ܕܐܘܪܐ “why should the physician flee?” Anc. Doc. 90, 23 (close beside ܐܘܪܐ § 268 A); ܐܘܪܐ ܕܐܘܪܐ “vellem” Mart. I, 167 *mid.*; ܐܘܪܐ ܕܐܘܪܐ “would that thou didst reverence” Mart. I, 26 *inf.*; ܐܘܪܐ ܕܐܘܪܐ “and what means of conveyance would be sufficient?” Moes. II, 112 v. 550; ܐܘܪܐ ܕܐܘܪܐ “how could I have undone the loads?” Joseph 229, 14 (Ov. 313, 24); ܐܘܪܐ ܕܐܘܪܐ “could he not have &c.?” Sim. 374, 7; ܐܘܪܐ ܕܐܘܪܐ “as if he were carrying them (his wars) on, in their interest” Jos. St. 9, 18; ܐܘܪܐ ܕܐܘܪܐ “for thereby his will would be fulfilled” Spic. 1, 9, and like cases. Thus too in clauses with ܐܘܪܐ “if” (§ 375 A).



Similarly also **ܐܡܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the **ܐܡܝܢ** is wanting.

This combination stands in a dependent position,—amongst other instances,—in: **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ**). And thus it sometimes stands, even when the dependence is not given expression to by ? (§ 272): **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “and they commenced to beg of him” Luke 24, 29 C. S. and even **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “they were not able to keep” Aphr. 15, 2; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “which they had been accustomed to worship” Aphr. 312, 21; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “and how could he have cultivated it when he could not summon up the needful strength” [lit. “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious **ܐܡܝܢ** beside the dependent verb might throughout have been dispensed with.

Passive  
Participle.  
For the  
Perfect.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** Matt. 2, 5, and often in the N. T. and elsewhere; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “in that liberty which has been given them by God (= **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ**)” Spic. 13, 17; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; **ܕܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ ܡܝܬܝܢ ܕܠܐ ܡܠܝܟܐ** “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

B. With ܐܘܪܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܐܘܪܐ ܫܩܝܝܥܐ “had been got ready” Ov. 172, 22; ܐܘܪܐ ܡܫܬܠܡܐ ܕܒ ܩܝܡܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܐܘܪܐ ܕܡܫܬܠܡܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention with ܐܘܪܐ of the agent introduced by ܕ (§ 247): ܕܡܫܬܠܡܐ ܕܐܘܪܐ “(has been) done by me” = “I have done”. A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܕܡܫܬܠܡܐ ܕܐܘܪܐ ܕܡܫܬܠܡܐ ܕܐܘܪܐ Luke 1, 34; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “hast thou read the books?” Spic. 13, 8; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “whom I have prepared for thee” Mart. I, 182 *inf.*; ܕܡܫܬܠܡܐ ܕܐܘܪܐ ܕܡܫܬܠܡܐ ܕܐܘܪܐ “if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves” Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܕܡܫܬܠܡܐ ܕܐܘܪܐ “as we have heard” Spic. 16, 22; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damag 88, 8; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “he stood” Hoffmann, Märtyrer 108, 973; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “I have walked” Spic. 43, 7; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “we have been engaged in no treacherous dealing with the Romans” (‘it has been engaged by us in no treachery with &c.’) Mart. I, 152, 9; ܕܡܫܬܠܡܐ ܕܐܘܪܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܕܡܫܬܠܡܐ ܕܐܘܪܐ ܕܡܫܬܠܡܐ ܕܐܘܪܐ “from those quarters where the people had contracted any of that relationship with one another which comes from baptism” (*or* “where, for the people, that relationship &c. had come into existence” *or*, still more literally, “where, for the people, existence had been assumed by that relationship &c.”) Jac. Edess. in Lagarde’s *Reliq. Juris Syr.* 144, 14 &c.

B. With **ܐܘܪܐ** we get also a Pluperfect of this type: **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “which had been built by the Persians” Jos. St. 17, 9; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “had he then not read . . . or had he not heard,—this?” Mart. I, 127 *supr.*; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “for the books had not been heard of by him” Sim. 269, 9 &c.

**Active Use.** § 280. Several participles of the form **ܐܘܪܐ** are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus **ܐܘܪܐ** “laden with” = “bearing”; **ܐܘܪܐ ܕܥܝܢܐ** “thrown round (*circumdatus*)” = “encircling (*circumdans*)”; **ܐܘܪܐ ܕܥܝܢܐ** “holding”; **ܐܘܪܐ ܕܥܝܢܐ** “possessing”; **ܐܘܪܐ ܕܥܝܢܐ** “having placed”; **ܐܘܪܐ ܕܥܝܢܐ** “carrying”; **ܐܘܪܐ ܕܥܝܢܐ** “dragging away”; **ܐܘܪܐ ܕܥܝܢܐ** “leading away”; **ܐܘܪܐ ܕܥܝܢܐ** “pulling away”; **ܐܘܪܐ ܕܥܝܢܐ** “holding embraced”; **ܐܘܪܐ ܕܥܝܢܐ** “remembering” (according to others **ܐܘܪܐ ܕܥܝܢܐ**); **ܐܘܪܐ ܕܥܝܢܐ** “clothed with” = “wearing”; **ܐܘܪܐ ܕܥܝܢܐ** “girt with”; **ܐܘܪܐ ܕܥܝܢܐ** “shod with”; **ܐܘܪܐ ܕܥܝܢܐ** “leant upon (**ܕ**)” = “supporting”, and some others. The pretty frequent **ܐܘܪܐ**<sup>(1)</sup> “having acquired” = “possessing” (as contrasted with **ܐܘܪܐ** “acquiring”) deserves particular attention. Some examples: **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “the righteous support the earth” Aphr. 457, 8; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “but women carried water” Jos. St. 60, 14; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and had not the protection of God embraced the world” Jos. St. 4, 14; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “blind people who came, as they led them” Sim. 346 *ad inf.*; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “candour [literally “openness of countenance”] he possessed” Anc. Doc. 90, 25; **ܐܘܪܐ ܕܥܝܢܐ ܕܥܝܢܐ** “he was girt with a girdle of a skin” Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28b &c. Cf. also **ܐܘܪܐ ܕܥܝܢܐ**, pl. **ܐܘܪܐ ܕܥܝܢܐ** “having gathered water” = “dopsical” Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

(<sup>1</sup>) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, *e. g.* **ܐܘܪܐ** “come”, **ܐܘܪܐ** “dead, died”; **ܐܘܪܐ** “having seated oneself” = “sitting” &c. Similarly **ܐܘܪܐ** “dwelling”, Part. Perf. of **ܐܘܪܐ** “to settle”.

These words, however, may also be used in a true passive sense, *e. g.* **عَقِلَ** “taken”; **سُحِبَ** “pulled, torn away”.

#### PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as **سَعِلَ** “friend”, **سَحِلَ** “shepherd”, **سَحِلَ** and **سَحِلَ** *ἡ οἰκουμένη*, **سَحِلَ** “a pillar”, **سَحِلَ** “a bird”, **سَحِلَ** “herb”, **سَحِلَ** *τὸ πρέπον* &c. As Pure Substantives.

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of **لَ**:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): **سَحِلَ** “he who concludes the covenants” Aphr. 214, 14; **سَحِلَ** “lawgiver” frequently; **سَحِلَ** **سَحِلَ** “he who eats my bread” Ps. 41, 9; **سَحِلَ** **سَحِلَ** **سَحِلَ** “O thou who diest an evil death!” Mart. I, 180 *inf.*; **سَحِلَ** **سَحِلَ** **سَحِلَ** “Justice which demanded doom” Aphr. 462, 5; **سَحِلَ** **سَحِلَ** “she who gave hateful advice” Aphr. 110, 10; **سَحِلَ** **سَحِلَ** “those who fear thy name” Ps. 61, 5; **سَحِلَ** **سَحِلَ** “lovers of money,—covetous persons” Ov. 190, 2; **سَحِلَ** **سَحِلَ** **سَحِلَ** “are flesh-eaters” Spic. 7, 15; **سَحِلَ** **سَحِلَ** **سَحِلَ** “are grass-eaters (f.)” *ibid.* 16.—**سَحِلَ** **سَحِلَ** **سَحِلَ** *φιλό-χριστος* frequently; **سَحِلَ** **سَحِلَ** **سَحِلَ** “thy God-loving holiness” Jos. St. 1, 1; **سَحِلَ** **سَحِلَ** **سَحِلَ** “trumpeters” Aphr. 260, 4 = **سَحِلَ** **سَحِلَ** Aphr. 147, 13; **سَحِلَ** **سَحِلَ** **سَحِلَ** “who lead to destruction” Aphr. 271 *ult.*; **سَحِلَ** **سَحِلَ** **سَحِلَ** “those who rush into the fight” Aphr. 149, 18; **سَحِلَ** **سَحِلَ** **سَحِلَ** “who build an edifice upon the sand” Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); **سَحِلَ** **سَحِلَ** **سَحِلَ** “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**سَحِلَ** **سَحِلَ** “his rider” Ps. 33, 17; **سَحِلَ** **سَحِلَ** “those who fear him” frequently; **سَحِلَ** **سَحِلَ** “those who see thee” Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words. Act. Participle of the Peal. Nomen agentis of the Peal.

Only a few of these Active Participles can farther be used attributively, *e. g.* **سَحِلَ** **سَحِلَ** “an erring spirit” Is. 19, 14; **سَحِلَ** **سَحِلَ**

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **نَهْزُ بَهْبِلَا** “a burning fire” Daniel 3, several times; **هَلَمِبِلَا حَخْتَبِلَا هَلْجِنَلَا** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **هَلْهِنَلَا** f. **هَلْهِنَا** “foolish”; **مَعْمَلَا** “sufficient”, “dexterous”; **نُعْمَلَا** “fitting”.<sup>(1)</sup>

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **فَهْدَهْمِب** “thy redeemer” Ps. 35, 3; **جَهْدَهْوَه** “his helper” Ps. 10, 14; **هَلْهَنْسَه** “he who sent him” Aphr. 289, 8; **بَاؤَهْه لِامَهْجَلْمَف** “nourish ye that (f.) which devours you”<sup>(2)</sup> Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْهْزَا** “watchman” &c.

Other  
Active  
Participles,  
and No-  
mina Ag.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **بَهْمَجْ فَا** “he who produces everything” Ephr. (Lamy) II, 247, 3; **مَجْلَلَا جَهْلَمِلَاه** “who makes his cursing ineffective” Aphr. 236 ult.; **مَهْمِه زَجَقَلَا** “who offers prayers” Aphr. 66, 17; **هَحْنَلَا مَهْمَجَا بِامَهْمَلَا** “salt, that breaks up rottenness” Aphr. 485, 16; **هَهْمَلَا مَهْمَجَلَا زَاؤَا** “the shield which intercepts the arrows” Aphr. 44, 2; **مَهْمَجْ مَهْمَلَا** “those who accept money” Aphr. 260, 16; **مَهْمَقِبْ مَهْمَلَا** “who exhibit a profit” Aphr. 287, 2; **يَقَلَا . . . مَهْمَجَلَا جَهْمَقَهْ** “women, who subjugate their husbands” Spic. 15, 19; **تَهْمَلَا مَهْمَلَا مَهْمَقِب** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**مَهْمَقَلْبْ حَهْمَدَهْ** “who urge on their people hurriedly” Mart. I, 16, 6; **هَهْمَقَلْبْ حَهْمَدَهْ** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 mid.; **هَهْمَقِبْ** **هَهْمَلَا** “who are strong in pride” Aphr. 430 ult. (cf. Is. 13, 3); **هَهْمَلَا** **مَهْمَلَا** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(<sup>1</sup>) Notice that Abstract Nouns in **لَهْ**, Relative Adjectives in **اَ**— and Adverbs in **اَ**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(<sup>2</sup>) Or **اِمَهْمَدَمَف** without **ا** (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus **مَعْنِي** “splendid vestments” Anc. Doc. 42, 9, and elsewhere **مَعْنِي**; frequently **مَدْعِي** “faithful” (of which the fem. emph. state **مَدْعِيَّة** shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with **مَيْمِي** “a wet nurse”, and others which have become substantives).

*Rem.* Quite unique is the instance **حَكَةِجِي تَقْتَضِي مَسْتَبِي رَقِيب** “the wise maidens gladdened thee daily” Ephr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **قَسْبِي**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مَدْمِنِي** “the restorer” often; **مَجْتَنِي بِجَنِي** “founders of churches” Jul. 125, 27 (immediately beside **مَدْمِنِي اِلَاةِ اَوْصِي** “and upholders of orthodoxy”); **مَدْمِنِي اَوْصِي** “upholder of Christianity” *ibid.* 126, 5; **مَعْتَجِي** “my helpers” Ps. 3, 3; **مَدْمِنِي** “who nourishes us” Ps. 84, 12; **مَدْمِنِي** “he who destroys them” Aphr. 452, 13; **مَدْمِنِي** “she who destroys him” Aphr. 47, 1; **مَدْمِنِي** **τῶν ἡγουμένων ὑμῶν** Heb. 13, 7; **مَدْمِنِي** “those who are obedient to her” Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object.<sup>(1)</sup> The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of “capable of . . .”.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **حَبِيقَةِ** **مَدْمِنِي** . . . **مَدْمِنِي** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مَدْمِنِي** **مَدْمِنِي** “expert in war” Cantic. 3, 8; **مَدْمِنِي** **مَدْمِنِي** “who are weaned from pleasures” Aphr. 260, 8; **مَدْمِنِي** **مَدْمِنِي** “they who are girded about with byssus and adorned

(1) In **مَدْمِنِي اِلَاةِ اَوْصِي** “founders of churches and upholders of orthodoxy” Jul. 125, 27 and **مَدْمِنِي اَوْصِي** “upholder of Christianity” *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* **مَقْتَبِدٌ تَبًا** “those, who bear the yoke” Aphr. 260, 20; **اِسْتَبَّ اِقْبَامًا** “those who hold the keys” Aphr. 260, 7 &c.

**Imperative.** § 285. The Imperative mood cannot be used with a negative:  
 قتل "kill", but لا تقتل "do not kill" (§ 266).

## INFINITIVE

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ܡܥܡܠܢ ܕܚܒܪܐ ܐܝܬܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “how can I know?” Ov. 163, 2; ܡܥܡܠܢ ܕܚܒܪܐ “ye have neglected to go” Jul. 123, 5; ܡܥܡܠܢ... ܡܥܡܠܢ “began to build” Jos. St. 24, 11; ܡܥܡܠܢ ܕܚܒܪܐ ܐܝܬܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “and no longer continued to seek her” Jul. 98, 11 &c.

Thus too the Inf. with ܐ, as a kind of epexegetis which specifies direction, represents even the Subject. Compare ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “it still remains appointed for Israel, to be brought together” Aphr. 359, 3; 367, 5 (ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ); ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “it is not possible for Israel yet to be brought together” Aphr. 359, 7; ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ *τί με δεῖ ποιεῖν* Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with ܐ might be replaced by the finite verb with ܐ: Compare, besides the examples already given, ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “he is able to love, and to bless, and to speak the truth, and to pray for what is good” [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely ܐ and thereafter ܐ with the Inf.: ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ *ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων εἰσῆραι τέκνα* Luke 3, 8 C. (where P. merely has ܡܥܡܠܢ, and S. ܡܥܡܠܢ...); ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “if thou desirest to learn these things with diligence” Spic. 48, 16; ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “he dared to do this on the first day of the week” Apost. Apocr. 197 *ult.*<sup>(1)</sup>

Of necessity ܐ must be prefixed to ܐ when the Inf. depends on a farther preposition (almost always ܐ; cf. § 249 E): ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “deliver me from seeing thee” Mart. I, 126, 10; ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “that one is saved from observing” Aphr. 22, 18; ܡܥܡܠܢ ܕܚܒܪܐ ܡܢܐ ܐܢܐ ܠܚܒܪܐ “it is easier to do good than to keep from evil” Spic. 6, 10 &c. More frequent is the form ܡܥܡܠܢ ܕܚܒܪܐ... ܡܥܡܠܢ ܕܚܒܪܐ “he did not cease to teach” Ephr. III, XXXIII *ult.* (or the completely

(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.



verbal form **ܠܐ ܬܝܬܝܢ** “too weak to keep from stealing” Spic. 5, 7).

With **ܠܐ** or **ܠܕܝܢ** the Inf. denotes an Obligation, Necessity, or even Ability: **ܠܐ ܝܬܝܢ** “I have to say” frequently; **ܠܐ ܝܬܝܢ** “must be learned” Ov. 63, 24; **ܠܐ ܝܬܝܢ** “cannot be told” Aphr. 496, 3 &c. Sometimes the Inf. with **ܐܢܝܢ** is sufficient of itself in such cases: **ܐܢܝܢ ܝܬܝܢ** *ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν* John 9, 30 S. (P. **ܐܢܝܢ ܝܬܝܢ**); **ܐܢܝܢ ܝܬܝܢ** “we need not wonder at him who is caught” Prov. 6, 30; **ܐܢܝܢ ܝܬܝܢ** “but we must feel amazement and wonder at this old man” Jul. 4, 10 (and frequently thus); **ܐܢܝܢ ܝܬܝܢ** “we must therefore rejoice and exult” Jul. 9, 7; **ܐܢܝܢ ܝܬܝܢ** “they must dissolve like a dream” Spic. 44, 1; **ܐܢܝܢ ܝܬܝܢ** “it is impossible to reach its height” Ephr. (Lamy) I, 645, Str. 15; **ܐܢܝܢ ܝܬܝܢ** “how many commands have I to write” *ibid.* 303, 11 &c.

In very rare instances a Subject is attached to the Inf. with **ܐܢܝܢ**, as if it were a finite verb, as in **ܐܢܝܢ ܝܬܝܢ** “that the priests may wash their hands therein” 2 Chr. 4, 6; cf. **ܐܢܝܢ ܝܬܝܢ** “and that this should happen publicly, fate did not grant him” Ov. 201, 2; **ܐܢܝܢ ܝܬܝܢ** “that the brethren should do homage to thee is a hard thing” Joseph 9, 6.

*Rem.* On the Inf. with Obj. v. § 293 sq.; on the Inf. Abs. § 295 sqq.

### C. GOVERNMENT OF THE VERB.

Object expressed by the Personal Pronoun.

§ 287. Syriac has no thorough-going mode of designating the Object. (1) It is only in the case of the Personal Pronoun that the language possesses unequivocal Object-forms, and these are affixed to the finite

(1) For the Hebrew **אני**, the Targum has the corresponding **אני**. This ancient Objective mark **אני** is found in the O. T. about a dozen times. That the word was still known in some measure to the Edessans at the time of translating the O. T. we may conclude, from its employment in the ancient Gnostic (Bardesanian?) Hymn

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by  $\Delta$ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples:  $\text{يَعِيبُ جِ}$  “he may torture us” Joseph 204, 4 [Ov. 300, 12];  $\text{مَجَّأَ جِ}$  “has received us” *ibid.* 194, 13 [Ov. 295, 15];  $\text{رَجِمَهُ حِ}$  “I have conquered them” Mart. II, 233, 1 (Jac. Sar.);  $\text{لَجَّوْهُ جِ}$  “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in  $\text{وَجَّيْهُنَاوْ$  “and me ye have honoured” Ov. 141, 17 (var.  $\text{وَجَّيْهُنَاوْ$ );  $\text{وَحَفَّيْ جِ}$  “and I made you thieves” Joseph 220, 4 [Ov. 308, 17];  $\text{وَجَّيْ جِ}$  “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by  $\Delta$ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The  $\Delta$  serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the  $\Delta$  may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

Object designated by means of  $\Delta$  in the case of Determined Substantives.

(a) Without Determination [Indefinite Object]: “he has built a house”  $\text{بَنَى حِلًّا جِ}$  or  $\text{بَنَى حِلًّا}$  (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1)  $\text{بَنَى حِلًّا جِ}$  or  $\text{بَنَى حِلًّا}$  (without any Object-sign, just as in a).

(2)  $\text{بَنَى حِلًّا حِ}$  or  $\text{بَنَى حِلًّا}$ .

(3)  $\text{بَنَى حِلًّا حِ}$  or  $\text{بَنَى حِلًّا}$ .

(4)  $\text{بَنَى حِلًّا حِ}$  or  $\text{بَنَى حِلًّا}$ .

In the case of the Part. taking the place of the finite Verb,  $\Delta$  with possessive suffix is used instead of the object-suffix; thus in our example  $\text{بَنَى حِلًّا جِ}$  is the regular equivalent of  $\text{بَنَى حِلًّا}$ .

in the Apost. Apocr. 279, 7  $\text{بَنَى جِ}$  “he took me”). It was completely obsolete in the 4<sup>th</sup> century. The reflexive use of  $\text{بَنَى}$  (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) **ܕܫܡܥܘܢܝܢ ܕܥ ܦܘܪܬܝܐ ܒܐܪܥܐ** Matt. 23, 4; **ܐܬܝܬ ܠܗ ܕܥ ܕܥ ܕܥ** “he raised three dead persons to life” Aphr. 165, 14; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “only acquire thou forbearance and patience” Sim. 270 *ad inf.*

(b) (1) **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** *ܡܡܝܬܐ ܕܥ ܕܥ ܕܥ* “he who receives the spirit of Christ” Aphr. 108, 3; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “they have not seen his light” Aphr. 15, 13; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “let him adorn his inner man” Aphr. 108, 4; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “thou restorest Nisibis to me” Jos. St. 17, 3; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “his villages he sold” Ov. 166, 14; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “thy letter, (my) beloved, I have received” Aphr. 6, 1; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “these three winds he held” Aphr. 93, 9.

(2) **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** *ܡܡܝܬܐ ܕܥ ܕܥ ܕܥ* John 1, 43; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “he who grieves the spirit of Christ” Aphr. 108, 5; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “ye have forsaken the Creator” Mart. I, 124 *inf.*; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “that he may ruin Jerusalem” Aphr. 249, 16; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “and John saw heaven opened” Aphr. 124, 2 (immediately after **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “Elijah opened heaven”); **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “and the lambs of thy flock thou slayest” Mart. I, 125 mid. (and parallel to it **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “and the sheep of thy flock thou destroyest”); **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “the world will I forsake” Ov. 164, 22 &c. Compare **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “them the flame devoured” Aphr. 183, 19.

(3) **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** *ܡܡܝܬܐ ܕܥ ܕܥ ܕܥ* παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραι-  
τόριον Matt. 27, 27; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “and they surrounded  
his house and took him prisoner” Mart. I, 123 (and then **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ**  
“and plundered his house”); **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “have received circum-  
cision” Aphr. 210, 1; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “smote all the five (f.)”  
Mart. I, 126 mid.; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** *ܡܡܝܬܐ ܕܥ ܕܥ ܕܥ* Matt.  
23, 17; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ** “the tyrant  
flattered the inhabitants of Constantinople” Jul. 99, 21; **ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ ܕܥ**  
“the people of Edessa held this letter

in very great regard" Jul. 125, 18; **لِلْحَبْلَةِ نَجَّاهُ إِسْرَافَ** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَحَلَّاهُ مِنْهُلَ يَبْلَا مَلَاكُ بَاوَلُ دَبْلُ** "and he warned the whole of the female orders" Ov. 177, 7; **دَاوَلُ حَلَّاهُ يَبْلَا** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَلَّاهُ بَاوَلُ دَبْلُ حَلَّاهُ مَصْفَلُ** "they saw that deacon" Sim. 294, 4; **بَاوَلُ دَبْلُ حَلَّاهُ** "he took these" Jul. 72, 21 (a similar construction occurs often); **بَاوَلُ دَبْلُ حَلَّاهُ** "it (f.) devoured them" Aphr. 62, 7; **وَاِبْرَافِيْمُ ضَحَّ يَبْلَا جَلَّاهُ يَبْلَا** "and I rescue from death all three of you" Mart. I, 56, 13; **بَاوَلُ دَبْلُ حَلَّاهُ** "he also brought them out" Mart. I, 32 mid., as also **سَلَّاهُ بَاوَلُ دَبْلُ حَلَّاهُ** "and the Lord commanded me" Deut. 4, 14.

(4) **بَاوَلُ دَبْلُ حَلَّاهُ** *ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ* Matt. 22, 25 P. (different in C. and S.); **بَاوَلُ دَبْلُ حَلَّاهُ** *ρίψας τὰ ἀργύρια* Matt. 27, 5; **بَاوَلُ دَبْلُ حَلَّاهُ** "I threw the dust of it (m.) away" Deut. 9, 21; **بَاوَلُ دَبْلُ حَلَّاهُ** "changed his hands" Gen. 48, 14; **بَاوَلُ دَبْلُ حَلَّاهُ** "when he uttered this word" Aphr. 420, 18; **بَاوَلُ دَبْلُ حَلَّاهُ** "closed my mouth" Ephr. Nis. p. 57 v. 73; **بَاوَلُ دَبْلُ حَلَّاهُ** "that he take all these parts" Ov. 71, 10; **بَاوَلُ دَبْلُ حَلَّاهُ** "cast his face upon the earth" Jul. 131, 3; **بَاوَلُ دَبْلُ حَلَّاهُ** "the dogs licked his blood" Aphr. 183, 16; **بَاوَلُ دَبْلُ حَلَّاهُ** "all pledges he had fulfilled in himself" Aphr. 459, 19; **بَاوَلُ دَبْلُ حَلَّاهُ** "stubbornness they know not" Aphr. 177 *ult.* &c. The fourth method, however, is far less frequently used than the others, at least when the object follows the verb, though it is still common enough.

The 3<sup>rd</sup> and 4<sup>th</sup> methods are combined in **بَاوَلُ دَبْلُ حَلَّاهُ** "but when a godlike zeal . . . carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawing accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: **بَاوَلُ دَبْلُ حَلَّاهُ** "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of **ܥܝܢܐ ܡܚܒܐ** "have put away the sabbath" *ibid.* 17 (twice); **ܕܬܝ ܟܠܗܪܢܐܡܝܢܐ ܬܗܝܢ ܕܗܝܢ** Matt. 5, 5 **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** S., **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** C., **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** P. (like Is. 60, 21), cf. Aphr. 41, 10; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Luke 23, 5 **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** C. S., **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Matt. 15, 2; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Mark 1, 18; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Mark 2, 9 sq.; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Sim. 272, 1; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Aphr. 18, 17 (and then **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "and conquered Amalek", with **ܐܢܬܐ**, as being a proper name) &c., and thus, frequently **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "*se ipsum*" (compare **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "and hated himself and loved God" Ov. 168, 10), although cases like **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with **ܐܢܬܐ**, and sometimes not: **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Matt. 24, 2; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "these commandments we have received" Aphr. 484, 14; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "saw (3<sup>rd</sup> pl.) this sign" Sim. 273 *inf.*; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "eum, qui" Ov. 175, 26, but **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Aphr. 48, 2; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "when he heard this" Jos. St. 55, 14; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "these fishes they collect" Sim. 274, 1; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "eos, qui" Ov. 211, 2 and elsewhere; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** *ibid.* 214, 7 and elsewhere. So too **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "that which" Aphr. 126, 20, and even **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** (Object) Aphr. 145, 13, and thus usually. With **ܐܢܬܐ** (&c.) **ܐܢܬܐ** preponderates, it is true, but on the other hand it may be wanting. It is peculiar that **ܐܢܬܐ**, **ܐܢܬܐ** "*τις, τινες*" and **ܐܢܬܐ** "*one*" are conceived of as determined. The first two forms when standing as Object, have **ܐܢܬܐ** throughout: **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Matt. 17, 8; **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "he did not even know any one" Sim. 292, 1; and many like cases: **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** Ov. 189 *ult.*; and with still stronger determination: **ܐܢܬܐ ܒܪܐܝܬܐ ܕܐܢܬܐ** "they

awaken some one" Moes. I, 103, 28; <sup>(1)</sup> cf. *ibid.* 102, 12.— **ܝܥܡܐ ܠܗܝܬܐ** *σκανδαλιση ενα* Matt. 18, 6; Luke 17, 2; **ܝܡ ܣܐ ܠܗ ܠܗ ܕܝܝܢܐ** "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 **ܝܡ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "whoever kills one of these"); **ܝܬܒ ܕܝܢܐ** "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ**); **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "that many men take not *one* wife" Spic. 17, 23 (but 16, 12 **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ**); **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "raised every single one of them" Aphr. 165, 16; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "he endowed every single one of them" Ov. 166, 18. For **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ**). Thus **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "every one" John 2, 25; Ov. 179, 2 and frequently. **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "he nominated no other" Ephr. II, 554 F; cf. 555 B. So **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "*alios*" overagainst **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** Ov. 190, 1.

**ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** (*oi πολλοι*), as an Object, also frequently takes **ܕ**, *e. g.* **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "and they slew many Persians" Jos. St. 60, 13; still we find also **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "they destroyed many of them" Aphr. 242, 14.

§ 289. The **ܕ** of the Object may occur by the side of another **ܕ** **ܕ** of the Object alongside of another **ܕ**. [a true prep.]: **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** *ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον* John 3, 17; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "the fish brought Jonah safe to dry land" Aphr. 66, 18; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "and bring the ship to the place of quietness" Aphr. 458, 6; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "led away the children of Israel captive to Babylon" Aphr. 36, 2; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "they shall not admit heretics to baptism" Ov. 220, 19; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "that he bring even the Arians into subjection to the

(<sup>1</sup>) Cf. **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "one's knowledge" Ephr. (Lamy) I, 91, 9; **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ** "what is dear to one" Jul. 221, 6 (and thus frequently **ܝܬܒ ܕܡܠܐ ܬܒ ܕܡܝܢ ܗܝܬܐ**) where the determination by means of the personal suffix is clear.



more readily suggest the conception "show me to his Lord". Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive **ܐ**.

§ 291. Apart from the participles treated of in § 280 (ܐܝܬܝܗ ܠܚܩܝܗ) Passive with Object. "they wear his armour" Aphr. 100, 17; ܐܬܝܬܝܗ ܠܚܩܝܗ "thou art clothed with glory" Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܐܬܝܬܝܗ ܠܚܩܝܗ "they shall cover themselves with sackcloth" Aphr. 49 ult.; ܐܬܝܬܝܗ ܠܚܩܝܗ "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, ܐܬܝܬܝܗ ܠܚܩܝܗ "they received righteous judgment as a retribution" Aphr. 49, 3<sup>(1)</sup> (but line 6 ܐܬܝܬܝܗ ܠܚܩܝܗ); ܐܬܝܬܝܗ ܠܚܩܝܗ "he was filled with great wrath" Mart. I, 18, 5; ܐܬܝܬܝܗ ܠܚܩܝܗ "he was full of cunning" Aphr. 61, 11 (and so, frequently, with ܐܬܝܬܝܗ and ܐܬܝܬܝܗ, but they are also often construed with ܐ). Cases like ܐܬܝܬܝܗ ܠܚܩܝܗ "he incurs [is condemned in] the severe punishment of retaliation" Spic. 14, 26 we have already noticed in § 243.<sup>(2)</sup>

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition **ܐ**. This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܐܬܝܬܝܗ ܠܚܩܝܗ is a different one Character of Object-designation in Syriac.

(<sup>1</sup>) ܐܬܝܬܝܗ "to pay", "to requite" is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(<sup>2</sup>) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.



from that in **לְאַחֲרָיו** might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of “Simeon killed Abraham”, “Simeon said to Abraham”: the former would then read **אֶחָדָם**, the latter **אֶחָדָם**. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing **ל**, as an objective sign, from **ל**, as a dative preposition.

### INFINITIVE WITH OBJECT.

Verb-Con-  
struction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **לְהַמְרִיץ** “to kill me” Acts 26, 21, and frequently; **לְהַמְרִיץ** “to put him to death” Anc. Doc. 89, 14; **לְהַמְרִיץ** “to serve me” Ezek. 44, 13 &c. (cf. the forms with **עָבַד**, § 191); besides cases like **לְהַמְרִיץ** “to teach them” Ex. 24, 12; **לְהַמְרִיץ** “to hear them” Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with **ל**.

(a) Without being determined: **לְהַמְרִיץ** “ἐγείραι τέκνα” Matt. 3, 9; **לְהַמְרִיץ** “to set in order many things” Jos. St. 81, 11 &c.

(b) Determined: (1) **לְהַמְרִיץ** “to take the entire treasure of the king” Aphr. 199, 10; **לְהַמְרִיץ** “thou canst make good the dreams” Joseph 31, 11 [Ov. 284, 16]; **לְהַמְרִיץ** “I have been ordered to have this done” Jos. St. 3, 21; **לְהַמְרִיץ** “to learn and understand the investigation of words is an admirable thing” Aphr. 446, 15.—(2) **לְהַמְרִיץ** “to kill myself” Ps. 40, 14; **לְהַמְרִיץ** “to tend his people [as a flock]” Aphr. 193, 6; **לְהַמְרִיץ** “thou canst understand the saying of our Lord” Aphr. 71, 6; (= **לְהַמְרִיץ**) “they wanted to keep fast hold of the Astabedh” [“general”] Jos. St. 89, 8.—(3) **לְהַמְרִיץ**

“to curse the earth” Gen. 8, 21; **ܐܕܝܢܐ ܕܝܪܥܐ** “to despoil the man” Aphr. 130, 3; **ܐܕܝܢܐ ܕܝܪܥܐ ܕܝܪܥܐ ܕܝܪܥܐ** “*nam voluntatem illam magnam et sanctam non est quod possit retinere*” Spic. 20, 24.—(4) **ܐܕܝܢܐ ܕܝܪܥܐ** “to understand this word” Aphr. 70, 4.

§ 294. Together with these, there are cases in which the object Noun-Con-  
struction. clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1<sup>st</sup> sing.: **ܐܕܝܢܐ ܕܝܪܥܐ** “to make me clean” Matt. 8, 2 P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read **ܐܕܝܢܐ ܕܝܪܥܐ**. It is found rather more frequently with the 3<sup>rd</sup> pl.: **ܐܕܝܢܐ ܕܝܪܥܐ** “to burn them up” Ov. 126, 2 (instead of **ܐܕܝܢܐ ܕܝܪܥܐ**); **ܐܕܝܢܐ ܕܝܪܥܐ** “to deliver them up” Mart. I, 153, 15; **ܐܕܝܢܐ ܕܝܪܥܐ** “to render them (f.) ineffectual” John van Tella (Kleyn) 46, 12; **ܐܕܝܢܐ ܕܝܪܥܐ** “to make them (f.)” Aphr. 319, 5; **ܐܕܝܢܐ ܕܝܪܥܐ** “to preserve them (f.)” *ibid.* line 6.

#### INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not Placed  
before the  
Verb. of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: **ܐܕܝܢܐ ܕܝܪܥܐ** “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **ܐܕܝܢܐ ܕܝܪܥܐ ܕܝܪܥܐ ܕܝܪܥܐ** “for teachers are asked questions; they do not ask them” Spic. 1, 17; **ܐܕܝܢܐ ܕܝܪܥܐ ܕܝܪܥܐ** *μόνον πύστευε* Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **ܐܕܝܢܐ ܕܝܪܥܐ** “even when they are victorious” Jos. St. 15, 18; **ܐܕܝܢܐ ܕܝܪܥܐ** “the prophet was very sorry” Aphr. 453, 11; **ܐܕܝܢܐ ܕܝܪܥܐ** “but they destroyed (what he had built)” Aphr. 10, 20; **ܐܕܝܢܐ ܕܝܪܥܐ** “overthrow it” Aphr. 201, 6; **ܐܕܝܢܐ ܕܝܪܥܐ** “and while they are continually bestirring themselves” Aphr. 497, 7; **ܐܕܝܢܐ ܕܝܪܥܐ** “but saw no man” Sim. 304 mid.; **ܐܕܝܢܐ ܕܝܪܥܐ**



the Inf. Abs. might stand. Examples: **ܐܢܬܝܟܝܢ ܐܝܬܝܢ ܕܥܡܪܐ ܕܝܠܕܝܢ** “Antioch experienced a violent earthquake” Land III, 244, 18; **ܕܡܝܬ ܕܡܝܬܐ ܕܡܝܬܐ** “he died an evil and painful death” Sim. 333, 3 (a construction like this is common with **ܡܝܬܐ**); **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “then was it destroyed for the last time” Aphr. 399, 6; **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ** “he had been well brought up” Ephr. I, 110 E; **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ** “lo, I have blessed thee with a manifold blessing” Joseph 297, 9; **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “for lo, I have twenty times been slain” Mart. I, 253 *ad inf.*; **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “for not once only shall he be put to death, or five times, or ten times” Mart. I, 246, 9; <sup>(1)</sup> **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “that they circumcise the heart of stone with the circumcision which is not [made] with hands” Ov. 125, 26; **ܐܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ** “to put to death” Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in **ܡܝܬܐ ܕܡܝܬܐ** “thou art suffering a sad death” Simeon of Bēth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in **ܡܝܬܐ ܕܡܝܬܐ** “when men lie down in this sleep” Aphr. 170, 12; and **ܡܝܬܐ ܕܡܝܬܐ** “they fell asleep” Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative **ܕ** referring thereto, or by a personal suffix: **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the feeble reprimand which he employed” Aphr. 262, 5; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the wicked murders in which men destroy their brethren” Ov. 132, 14; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the blessings with which thou hast blessed me” Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the fast which they kept” Aphr. 49, 12, and frequently; and so **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “they kept it (the fast)” Aphr. 44, 5. Cf. farther—where the words are from different roots—**ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the offence, which they committed against thee” Sim. 295, 2.

(<sup>1</sup>) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: **ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366b (cf. *Aestiv.* 74b *ult.*).



[illegible][illegible]

πίνη Matt. 24, 48—49; and quite independently **يَا أَيُّهَا الَّذِينَ آمَنُوا**, literally following the text *ἔσονται ἀληθινοὶ* Matt. 24, 41. With the subject-pronoun attached to the participle, thus **يَا أَيُّهَا الَّذِينَ آمَنُوا** “if only we may enter and be blessed by thee” Sim. 308, 1; **يَا أَيُّهَا الَّذِينَ آمَنُوا** “thou shalt remember the oath” *ibid.* 323, 2. So too with Part. Pass.: **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُصَلُّونَ** **حِينَ** **يَصُومُونَ** [δύσας δὲ [δύσας]] *ἐκβαλλομένους* *ἐξω* Luke 13, 28; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُصَلُّونَ** **حِينَ** **يَصُومُونَ** “that they are continually taken up with fasting” Ov. 177, 2; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُصَلُّونَ** “stand” Spic. 17, 17; **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يُصَلُّونَ** **حِينَ** **يَصُومُونَ** “it shall be made and prepared and placed at the door” Sim. 377, 8.

*Rem.* On **يَا أَيُّهَا الَّذِينَ آمَنُوا** with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On **يَا أَيُّهَا الَّذِينَ آمَنُوا** with the Inf. v. § 286, and with adverbs § 308.

### E. **يَا أَيُّهَا الَّذِينَ آمَنُوا**.

Preliminary  
Observations.

§ 301. **يَا أَيُّهَا الَّذِينَ آمَنُوا** and its negative **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** (§ 199) are, in their syntax, essentially alike. In the matter of Tense, **يَا أَيُّهَا الَّذِينَ آمَنُوا** (as Noun) resembles the Part.; when it is strengthened by an enclitic **يَا أَيُّهَا الَّذِينَ آمَنُوا**, the resulting combination then answers to that of the Part. with **يَا أَيُّهَا الَّذِينَ آمَنُوا**; thus **يَا أَيُّهَا الَّذِينَ آمَنُوا** **يَا أَيُّهَا الَّذِينَ آمَنُوا** is nearly equal to “*erat*”. This **يَا أَيُّهَا الَّذِينَ آمَنُوا** does not necessarily require to be inflected according to gender and number, seeing that **يَا أَيُّهَا الَّذِينَ آمَنُوا** is properly a masculine substantive in the sg.

With separate  
Personal  
Nouns.

§ 302. Sometimes **يَا أَيُّهَا الَّذِينَ آمَنُوا**, and more rarely **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ**, is found with the independent personal pronoun following: **يَا أَيُّهَا الَّذِينَ آمَنُوا** **أَنَا** “and I am no longer in being” Job 7, 21; **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “they are not there”, “they are not in being” Jer. 10, 20; Ephr. II, 554 C.; III, 419 A.; Ephr. Nis. p. 62 v. 88; Jul. 177, 15; varied by **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** *οὐκ εἰσὶ* Matt. 2, 18 C. (P. S. **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا**); **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “*non sunt qui veniant*” Ephr. III, 418 E; **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “those who are not in being” (set overagainst **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا**) Aphr. 274, 6; **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** **وَلَوْ** **لَمْ يَكُنْ** **لِلْقَمَرِ** **لَمْ يَكُنْ** “and if for the moon they do not exist” Ov. 70, 3 (for which l. 1 **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا**); **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “in the trouble of man they are not [involved]” Ps. 73, 5. **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** is a mere copula in the original passage **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “who are you Christians” Land III, 258, 17 (so in **يَا أَيُّهَا الَّذِينَ لَا يَمُنُونَ** **أَنَا** “they are his agents” Land

§ 303. Far more common is the combination of **ᐱᐱ** with possessive suffixes for the 1<sup>st</sup> and 2<sup>nd</sup> persons; while for the 3<sup>rd</sup> person **ᐱᐱ** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

The bare form predominates also with **Δ** in the signification “belongs to”, “is the property of”: **جڤ اڤا جڤ** “when thou hast something” Prov. 3, 28; **جڤ اڤا جڤ لڤا جڤ** **παντι τῷ ἔχοντι** (“unto every one which hath”) Luke 19, 26; **جڤ اڤا جڤ جڤ اڤا جڤ لڤا جڤ** “whoever has anything denies it, and whoever has nothing, struggles to get possession of something” Spic. 47, 2. In none of these three examples is there any definite subject. Compare **جڤ اڤا جڤ** “he has to do with the judge” Isaac II, 42, 104. Farther, **جڤ اڤا جڤ جڤ اڤا جڤ** “he, who has it (مڤنڤا the possession) and loses it, does not find it again, and he, who has it not and runs after it, does not overtake it” Aphr. 356, 2; **جڤ اڤا جڤ جڤ اڤا جڤ** “they had golden ear-rings” Judges 8, 24; **جڤ اڤا جڤ جڤ اڤا جڤ** “but he had believing parents” Sim. 268; **جڤ اڤا جڤ جڤ اڤا جڤ** “and his



beauty was unbounded" Sim. 272, 13; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "who had a daughter" Sim. 273, 12; **ܕܠܐ ܕܐܝܬܐ ܕܡܫܬܪܝܢܐ** "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form **ܐܝܬܐ** appears freely, although **ܐܝܬܐ** with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** *ἐν ἀρχῇ ἦν ὁ λόγος* John 1, 1; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "for in every land and among every people there are rich and poor" Spic. 18, 4; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "in whom is knowledge" Spic. 3, 11; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "Judas is not with them" Aphr. 65, 2; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "all that is upon me" Spic. 3, 21; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "and with whom is no truth" Aphr. 182, 13; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "are there" Spic. 14, 1 &c.—**ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "the filth of sin which is in the villages" Ov. 116, 7 (parallel to **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "the sin which is in the streets of the towns" line 6); **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "all faults . . . are in me" Ov. 141, 4; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "God was in them" Aphr. 70, 6; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "the brethren who are in the convents" Ov. 213, 11 (alongside of **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "the monks who are in their districts" Ov. 216 *ult.*); **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "for upon the top of high places is Wisdom" Prov. 8, 2; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "from those who were with him" Ov. 162, 14; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "if it had been always with him" Aphr. 128, 3; **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "the solution of which is not with us" Ephr. III, 687 C. &c.

**ܐܝܬܐ** occurs constantly with the suffix, when it is merely the copula; thus in cases like **ܐܝܬܐ ܕܥܡܐ ܕܢܝܐ** "this is nothing else

(<sup>1</sup>) Read thus.



ܐܘܢܐ ܒܝܬܐ “when I was a boy, . . . I saw” Ov. 154, 10 (cf. § 275). Accordingly the word has been combined, like a participle, even with the Impf. of ܐܘܢܐ (§ 300): ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ John 5, 26 C.; ܐܘܢܐ . . . ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “in order that he may be an en sample for us” Ov. 159, 7; ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “that he may not be” Ov. 62, 22; ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “that the discourse may be about a great change” Jos. St. 92, 4; ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “that in all the churches there may be a Gospel in separate parts [*i. e.* a book of the Gospel arranged in the original order], and that it be read” Ov. 220, 4; ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “gave to us that we should be, as it were, of him” *Regulae Monasticae* ed. Chabot (*Accad. dei Lincei*, Rend. 1898, 41, 15), and thus, frequently,—particularly in translations from the Greek. Jacob of Edessa has the word with a purely future signification (*Epist.* 13 ed. Wright p. 11, 7): ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “God, who was, and is, and shall be for ever” So even ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “so that they even had life and great reasoning power” *Moes.* II, 104 v. 444. With the Part.: ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ “cursed is the opinion which exists” *Ephr.* III, LIII *ad inf.* One translator ventures even upon ܐܘܢܐ ܕܥܡܐ Lagarde, *Reliq.* 21, 23, 24.

ܐܘܢܐ with  
Infinitive  
and com-  
plete  
Clauses.

§ 306. On ܐܘܢܐ with the Inf. v. § 286. So too ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “which could feel without the soul” *Moes.* II, 92 v. 242; ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “a chosen vessel shall he become [*lit.* is it to him that there be of him]” *Sim.* 278 *ad inf.*, where *Cod. Lond.* has merely ܐܘܢܐ ܕܥܡܐ; and thus frequently.

ܐܘܢܐ  
“to have”.

§ 307. When translators put ܐܘܢܐ ܕܥܡܐ for ܕܥܡܐ (also ܐܘܢܐ ܕܥܡܐ for ܕܥܡܐ “he is” [of circumstance or condition]), they sometimes furnish the object of ܕܥܡܐ in the Syriac with ܐܘܢܐ also: thus even ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Matt. 26, 11 (S. is different); John 12, 8.

ܐܘܢܐ and  
ܐܘܢܐ with  
Adverbs of  
Quality.

§ 308. Sometimes ܐܘܢܐ,—and even ܐܘܢܐ,—is combined with adverbs of quality instead of adjectives: ܐܘܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ “if the word is true” *Deut.* 13, 14; and frequently in translations such as ܐܘܢܐ ܕܥܡܐ “they are in an evil case” *Euseb. Theoph.* 2, 84 (towards the

end), &c.—ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ ܕܝܗܐ “and his coming was not in vain” Aphr. 150, 15; ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ “and it went badly with them in the end” Aphr. 293, 5; ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ “our chastenings were manifold” Jos. St. 4, 14.

§ 308<sup>b</sup>. A very rare construction and one pronounced by BA ܐܝܬܐ no. 650 to be old and rude, is ‘ܐܝܬܐ’ = simple ܐܝܬܐ: ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ ܕܝܗܐ. ܐܝܬܐ, “and the writing is thus” Land III, 327, 24; ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ ܕܝܗܐ “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

## II. THE SENTENCE.

### 1. THE SIMPLE SENTENCE.

#### A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and ܐܝܬܐ which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb ܐܝܬܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: ܐܝܬܐ ܕܝܗܐ ܕܝܗܐ “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܐܝܬܐ ܕܝܗܐ “love is light” Aphr. 257, 22; ܐܝܬܐ ܕܝܗܐ

ܒܚܡܝܬܐ ܬܬܐܝܪܐ “this is the Apology against the Jews” Aphr. 331, 14; ܠܚܐ ܡܥܒܪ “the Good Being is thy name” Aphr. 493, 10; ܠܚܐ ܡܥܒܪ “in it is love” Aphr. 297, 7; ܠܚܐ ܡܥܒܪ “and in this there is neither sin nor righteousness” Aphr. 308, 3; ܡܥܒܪ “there is in us of thy spirit” Aphr. 488, 11 &c. It is but rarely that a copula is wanting, in longer sentences, as in ܠܚܐ ܡܥܒܪ ܠܚܐ ܡܥܒܪ “and farther this utterance,—of the which our Redeemer declared that upon it hang the Law and the Prophets,—is beautiful, good and excellent” Aphr. 30, 1 &c. But the omission, not merely of every copula, but even of the tense-marking ܠܚܐ, is very common in short subordinate sentences, like ܡܥܒܪ “while there are just persons within it” Aphr. 457, 16; ܡܥܒܪ “while the vine was torn out and taken from them” Aphr. 463, 5; ܡܥܒܪ “while our wickedness before thee was great” Aphr. 488 *ult.*; ܡܥܒܪ “and brought one great hewn stone, which was well polished and beautiful” Sim. 271, 7; ܡܥܒܪ “while these poor people were still in the Mandra” Sim. 312 *mid.* &c. (cf. §§ 275; 305). Wherever the past is involved, ܠܚܐ (ܠܚܐ, ܠܚܐ) might also stand here. Thus in ܠܚܐ “but he had another brother, whose name was Shemshai” Sim. 268 *ult.*, the *Cod. Lond.* has ‘ܡܥܒܪ ܠܚܐ ܡܥܒܐ’.

Pronoun of  
the 3rd  
pers. as  
Copula.

§ 311. Apart from sentences of the last kind [§ 310], the employment of a copula is far more usual. First of all, the 3<sup>rd</sup> pers. pron. serves as such, being really a reference indicating or recalling the subject. For ܠܚܐ “God is righteous”, there is often said ܠܚܐ or ܠܚܐ. Thus ܠܚܐ “great is his sin” Aphr. 45, 10 (l. 8 ܠܚܐ, without ܠܚܐ); ܠܚܐ “his weapon is weaker than ours” Aphr. 137, 21; ܠܚܐ “his whole heart is with him” Ov. 278, 26; ܠܚܐ “older is the promise”, and ܠܚܐ “older is the word” Aphr. 27, more than once; ܠܚܐ “if it is a disgrace to thee, that” Ov. 162, 8; ܠܚܐ “his fathers are many” John 8, 39; ܠܚܐ “that his creators are many” Aphr. 51, 7; ܠܚܐ “these are the men and women” Sim. 271 *ad inf.*; ܠܚܐ

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: أَنَا "I am innocent" Job 33, 9; نَحْنُ أَمْثَلُكَ "we are thy people" Aphr. 488, 9; أَنَا أَمُّكَ "am I then my brother's keeper?" Gen. 4, 9; إِنْ أَنْتَ حَكِيمٌ "if thou art wise" Prov. 9, 12; إِنْ أَنْتَ إِيْلَهُ . . . إِيْلَهُ "that thou art either God, or the son of God" Addai 3 ult.; أَنْتُمْ بَنُو حَيْوَةَ "ye are the sons of Cain" Aphr. 331, 9; إِيْسَى "he is my brother" Gen. 20, 5; هُوَ إِيْلَهُ "that he is the Son of God" Ov. 163, 12; يَمِيْنَةٌ "she is precious" Prov. 3, 15; شَجَرَةُ حَيَاةٍ "she is a tree of life" Prov. 3, 18; تَلَامِيذُ الْمَسِيْحِ "that they are the disciples of Christ" Ov. 177, 4 &c. For 1<sup>st</sup> and 2<sup>nd</sup> Pers. cf. the Participial forms, § 64.

B. It is far less common for the pronoun of the 1<sup>st</sup> and 2<sup>nd</sup> person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: **چې اېښه پکه؟** “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); **چې اېنځم ډولې** “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; **اېنځم مېچل ډمېچل** “for thou art waiting and hoping” Aphr. 341, 6; **چېم ډولې اېنځم** & ἀκούετε Luke 10, 24 P. S. (C. **اېنځم** ډولې) immediately after **اېنځم ډولې** & ὑμεῖς βλέπετε; **اېنځم ډولې** **اېنځم ډولې** οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες Matt. 10, 20 P. S.;



إِنْفَ إِنْفَ إِنْفَ إِنْفَ إِنْفَ *ὕμεις ἐστε τὸ ἄλλας τῆς γῆς* Matt. 5, 13; إِنْفَ إِنْفَ *“ye are the stones of the field”* Ov. 115, 12, and thus frequently إِنْفَ إِنْفَ Aphr. 286 sq.

§ 313. The Copula may farther be expressed by **اَل** with suffix **اَل** as Copula. Wide choice in expressing the Copula. (§ 303), while **اَل** does not represent a proper copula, seeing that it is always an actual Tense form. But in all these cases the language has a wide choice among various modes of expression. Instead of the two forms cited in § 312 C for “we are the sons of Abraham”, viz:—**اَل** **اَل** and **اَل** **اَل**, the sentence might also have run thus: **اَل** **اَل** or **اَل** **اَل** or merely **اَل** or, — slightly emphasizing the subject, — **اَل**.

§ 314. The omission of the subject, when it may be understood **Subject wanting.** from the connection, takes place not only with Participles, which pass over to the category of verbs (§ 253), but in certain cases also with Adjectives. Thus in particular, in short accessory clauses, *e. g.*: **اَل** **اَل** “who are in need” (“to whom it is insufficient”) Ov. 217, 14; **اَل** **اَل** “what he was due” Matt. 18, 30; **اَل** **اَل** *διέμενε κωφός* Luke 1, 22; **اَل** **اَل** *ὁσση ἐγκύψ* Luke 2, 5; **اَل** **اَل** *“and when he was on the point of entering, he saw”* Sim. 271 mid. (and frequently thus with **اَل**) &c. Farther in short sentences, rhetorically pointed with **اَل**: **اَل** **اَل** *“of those who were killed I have written to thee, and (it is) true [on the Fem. v. § 254 C]; those who were stoned I have signified to thee, and (it is) to be relied upon”* Mart. I, 120, 9; **اَل** **اَل** *“they struck him, and (he was) cheerful, lashed him, and (he was) proud, lacerated him and (he was) pleased”* Moes. II, 56 v. 124; **اَل** **اَل** *“lacerating combs (were) in his sides, lashes on his back, and (they were) trifling to him”* *ibid.* 57 v. 175; **اَل** **اَل** *“and (he is) in need of alms”* Aphr. 8 ult.; **اَل** **اَل** *“and for avarice (that is) but little”* Aphr. 268, 5 (where there are additional examples). Farther **اَل** **اَل** *“for they are circumcised and uncircumcised”* Aphr. 204, 4 (where the Part. influences the Adj.); — **اَل** **اَل** *“but over some things they have power, and over others none”* Spic. 9, 23; cf. 10, 22.



§ 315. The Nominal sentence in itself denotes a state of being, and accordingly, first of all, it represents the continuous present (§ 269). By the context, however, it may often become plain that the state or condition concerns the past, *i. e.*, is contemporaneous with the time of the principal clause. Thus *e. g.* **مَنْعِلُكُمْ لَا يَنْقُصُ وَأَنْتُمْ لَا تَنْقُصُونَ** "he urged them to show in every thing that they were (*are*) disciples of Christ" Ov. 177, 3; **كُلُّ شَيْءٍ لَدَيْهِ لَا يَنْقُصُ** *πάντα ἔσχα ἐῖχεν* Matt. 13, 46; **لَا يَنْقُصُ** "he saw the people, that had no limit" Sim. 271; **لَا يَنْقُصُ** *ἐῖναι αὐτοὺς ἐκεί, ἐπλήσθησαν* ... Luke 2, 6. Cf. on this use in the case of the Part. § 275, in which case, however, it occurs far oftener. In particular, the indication of past time is often wanting in short Relative clauses, of which the predicate is an Adverbial qualification (§ 355).— Sometimes, though but rarely, a Nominal clause is employed to delineate in a lively manner a past condition, just as in the example given in the foregoing section **لَا يَنْقُصُ** &c.

§ 316. The separation of the Subject from the Predicate by means of **وَ**, in short successive clauses, is a purely rhetorical device, exemplified in **تَفْهِمًا مَجْزِيَةً فَزَسَدَ الْوَلَعُ مَجْدًا عَجْزًا وَالْهَيْبَةُ جَسَدًا وَالْإِزْدَادُ نَجْدًا** "Joy, it was fled; cheerfulness, it was removed; peace, it was chased away; quietness, it was driven off; help, there was none; assistance, it was not near &c." (eight more clauses of the same kind follow) Mart. I, 12 *ult.*, and in **يَا وَفَقَّتُمْ كَهَوْبًا وَجَعَلَتْ يَرْجُلًا وَصَدَحَتْ جِهْلُودًا وَفَقَّتْ** "the feet, they are struck off; knees, they are cut away; arms, they are torn out; haunches, they are struck off" Mart. I, 255 *mid.*

§ 317. It is not uncommon by way of emphasis to place a noun first, and leave its proper grammatical reference to be cleared up by a personal pronoun which comes after, and which answers to it. Of this class are constructions like **بُنيَ البيتَ** “the house, he built it” (§ 288); on this also rests the employment of **هو** as copula together with other devices described in § 311 *sq.* In particular, we have in this class cases

like **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “the clear light,—that is Christ” Aphr. 14, 10; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “the foundation,—that is the beginning of the whole building” Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations<sup>(1)</sup>: **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “to all these their purity was a complete fast” Aphr. 45, 17; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “of this great city the king of Assyria laid the foundations” Moes. II, 63 *inf.*; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “now the ram’s horns are broken” Aphr. 83, 20; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “and whoever is not ashamed,—his wound is healed (= **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ**)” Aphr. 136, 3; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “on all that garment, which was wrapped about his body ... appeared ... only one single colour” Ov. 165, 7, and frequently thus with longer or shorter relative sentences: **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “I have this to say” Aphr. 486, 5; **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: **ܡܢ ܠܐܝܬܐ ܕܡܢ ܠܐܝܬܐ** “the sheep which has been lost out of all the flock,—about it the shepherd has anxiety” Aphr. 142, 10.

#### CONCORDANCE OF THE PARTS OF THE SENTENCE.

§ 318. The words **ܡܢ ܠܐܝܬܐ** “villages”, **ܡܢ ܠܐܝܬܐ** “asses”, and **ܡܢ ܠܐܝܬܐ** when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives  
as Sing.  
and Plur.

<sup>(1)</sup> In short sentences, however, it is comparatively rare.

<sup>(2)</sup> Read thus.

إِجْبِلْ “small cattle” is sometimes sing., sometimes plur., cf. جَبْ “my sheep were scattered” Mart. I, 47, 9 (followed by a number of other verbs in the sing.), along with بِحَدَثِ جَبْ “put his sheep in heat, that they might multiply” *ibid.* 46, 5 &c. It is exactly the same with جَبْ “larger cattle”: sing. in Ov. 93, 19; pl. in Ov. 79, 18 sq. Others, like جَبْ “a herd”, نَسْلْ “vermin” are wholly or preponderatingly singular.

The collective nouns which denote persons, are at first construed as singular; yet they may also be treated as plural, and so may other words which only in a transferred meaning denote a collection of persons, like اِلْ “a land”, مَدِينْ “a city”: their attributive adjuncts remain, however, in the sing. Examples:—سَوْ جَبْلْ “the people saw” Ex. 32, 1; ἀπογράφεται πᾶσαν τὴν οἰκουμένην Luke 2, 1 S. (P. سَلْبِيْ جَبْ مَعْمَدِيْ جَبْ جَبْ جَبْلْ “the people of the Jews are proud of it, and glory in it” Aphr. 231, 12 [pl.], along with اِسْمَلْ مَعْمَدِيْ خَبْ جَبْلْ “in which in vain the people of Israel glory” [sg.] *id.* 242, 4; حِمْ جَبْ اِلْ “the foolish [sg.] people, who had not received [pl.] . . . he uprooted and dispersed” Aphr. 184, 3 (and construed frequently thus, as sing. and as pl. [in the same sentence]); سَبِيْ جَبْ مَجْبُوْ “and the clergy surrounded him” Ephr. III, XLIII *inf.* [pl.] (usually sing.); اِلْ جَبْ “for all that land came” Sim. 322, 12; اِلْ جَبْ جَبْلْ “all the people (‘tout le monde’), who were there, cried out” Sim. 383, 13 (*Cod. Lond.* حَصْلْ مَدِيْ حَصْلْ); اِلْ جَبْ . . . “when the whole city . . . was sitting there” Land II, 55, 18; اِلْ جَبْ “what were left [*reliquiae*] of the blessed band of the three thousand were crowned (suffered martyrdom)” Moes. II, 71, 30; and many other instances. Even اِلْ جَبْ “a third part (f. sg.) of her inhabitants” Jul. 38, 25—is treated as a pl. masc. In the greater number of such cases, a plural, following in the Genitive, or a مَدِيْ, مَدِيْ, placed in apposition, tends to effect a plural construction, but yet the influence is not quite obligatory, cf. اِلْ جَبْ سَلْ “all this host without number surrounded it [Edessa]” Jos. St. 60, 6 (contrasted with اِلْ جَبْ)

ܐܡܬܐ ܕܪܡܐܢܐܝܐ ܕܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the army of the Romans, which was with them, had dispersed themselves” Jos. St. 47, 20).

ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ with a plural genitive is perhaps always construed as plural, *e. g.* ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “a large number of Romans (*i. e.* soldiers) lived there” Sim. 273 mid. (contrasted with ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great mass of the people [Sing. Gen.] was alarmed and terrified” Sim. 357 mid., and ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great body of the town marched along” Land II, 388, 6, where the Genitive determines the number and gender). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “more than two thousand men perished” Chron. Edess. (Hallier) 146, 5 (Document of 201); ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the most of the people of the town remained with him” Addai 31, 8. — ܡܬܬܬܪܥܐ with plural is construed as pl. only. With these are joined cases like ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ Assemani I, 357 (Simeon of Bēth Arshām); ܡܬܬܬܪܥܐ “all who have come” *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of ܡܬܬܬܪܥܐ (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “these ten little books which I have written thee take from one another” [*i. e.* “are written in continuation”—“form a series”] Aphr. 200, 15; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “they plunder each other” Ov. 119, 16; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “which are different from one another” Spic. 17, 19; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “but they adhered to their several ways” Ov. 160, 21; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “all our ancestors were humble” Aphr. 188, 17; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and these seven [planets] have each of them power [severally] over the divisions” Spic. 18, 9 &c. (But also in the sg.: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “each of them, as has been ordered it (*f.*), quickly carries out his wish” Aphr. 281, 14, cf. Aphr. 438, 13; Ov. 176, 27). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and all things stand opposed to each other” Aphr. 303. *ult.*—And thus even a simple ܡܬܬܬܪܥܐ with a plural following, is frequently construed in negative

Plur. in  
Phrases  
with  
ܡܬܬܬܪܥܐ.

sentences as a plural: **وَحَيْسِيهْ دُجْجْ سِئَا فِ اُجْجْ اِلَا اُتْقْ** “and among these there is no single one of them” Spic. 14, 5; **وَسِئَا فِصْبْجْ اِلَا خُزْبْ** “and no one of them resists his will” Aphr. 284, 4; **وِلَا يَسْرِفْ تَبْ** “that no one of these men . . . shall see the land” Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 c ult.); John van Tella (Kleyn) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in **اِلَا اِلَا زِلْ** “and let none (f.) of them go out” Ov. 177, 11). Similarly in a conditional clause: **اِلَا عِيْنِي جِو سِئَا فِ اِبْعَثِيهْ دِئَبْ فِ اِلَا تَبْ** “if any one of the stories about one of thy gods is true for thee” Anc. Doc. 55, 2; **اِلَا يَمَحْفَنِي تَبْ** “if one of the joys of this world takes him captive” John van Tella 31, 1 (var. **يَمَحْفَنِي**). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in **اِلَا يَمِيخْ سِئَا فِ حَكَاةِجْجْ** “one of the maidens may come” Land III, 36, 18, and in **اِلَا فِ اُجْجْ حِجْتَضْجْجْ بَقْتِيْجْ قِيْجْجْ** “why should one of these maids wash thy feet?” *ibid.* line 19, which sentences are translated from the Greek.

In the same fashion as with **سِئَا سِئَا**, we have also **يَقْفَهْجَنْجْجْ وِصْجْجْ** “they are opposed, but peaceful, the one toward the other” Moes. II, 84 v. 127; **وِصْجْجْجْجْجْ وِصْجْجْجْجْجْ** “and they were attached to one another” Moes. II, 100 v. 371.

Prep. with  
Substantive  
as Subject.

§ 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in **وَفِ اُتْقْجْجْجْجْجْ اِلَا دِجْجْجْجْجْجْ** “and farther there is poured out to-day of the spirit of Christ upon all flesh” Aphr. 122, 18; **اِلَا يَمِيخْ سِئَا فِ حَكَاةِجْجْ** “even should some of the words not agree with those of another speaker” Aphr. 441, 12. So also **وَفِ اُتْقْجْجْجْجْجْ اِلَا دِجْجْجْجْجْجْ** “and from their eyes there darted as it were quick flashes of lightning” Sim. 271 *paen.*; **اِلَا يَمِيخْ سِئَا فِ حَكَاةِجْجْ** “for with him there was sleeping in bed the likeness of a woman” Sim. 292 *mid.*; **اِلَا يَمِيخْ سِئَا فِ حَكَاةِجْجْ** “something like a flash of lightning shot down” Mart. I, 73, 6.

**Verb in  
the Sing.  
with Subj.  
in the Plur.**

*Rem.* On the Gender of Compounds cf. § 142.

9428 72  
 &c.

(<sup>2</sup>) Thus *هوذا نبتل*, "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon *هو سبل* "one life".

and even with the 1<sup>st</sup> and 2<sup>nd</sup> Persons: **וַיֵּצֵאוּ וְיָצְאוּ** *καὶ ὡς ἰάσθη παραχρημα (ἡ γυνή)* Luke 8, 47 C. S. (P. **فَسَبَّ**), cf. v. 55; **وַיִּסְתֹּף** “but they withdrew, as soon as they saw it” 2 Macc. 14, 44; **وַיִּשְׁתַּחֲוּ** “they (the women) forthwith washed themselves and painted their eyes” Ezek. 23, 40; **וַיִּשְׁתַּחֲוּ** “set forth immediately” Clem. 9, 18 &c. It is the same with **וַיִּשְׁתַּחֲוּ** : **וַיִּשְׁתַּחֲוּ** “the same day give him the hire” Deut. 24, 15; **וַיִּשְׁתַּחֲוּ** “we came the same day” Clem. 146, 32; **וַיִּשְׁתַּחֲוּ** “they took her away the same day” John Eph. 222, 15.— So also **וַיִּשְׁתַּחֲוּ** “they went backward” Gen. 9, 23.

Gender and  
Number of  
a Group of  
Nouns  
coupled  
with **ו** or **א**  
like Con-  
junction.

§ 322. When two or more nouns, connected by means of **ו** or a like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

*Singular:* **וְיָצְאוּ וְיָצְאוּ** “our land and our city remained” Jos. St. 31, 3; **וְיָצְאוּ וְיָצְאוּ** “male and female are not discriminated there” Aphr. 429, 1; **וְיָצְאוּ וְיָצְאוּ** “and measure and number are full” Spic. 12, 18; **וְיָצְאוּ וְיָצְאוּ** “then went forth Noah and his sons” Aphr. 477, 9; **וְיָצְאוּ וְיָצְאוּ** “he and his seed were blessed” Aphr. 328, 16; **וְיָצְאוּ וְיָצְאוּ** “she and her father’s house received an inheritance” Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); **וְיָצְאוּ וְיָצְאוּ** “procreation and children are from nature” Spic. 11, 20; **וְיָצְאוּ וְיָצְאוּ** “in which troop or order?” Ephr. III, 245 D; **וְיָצְאוּ וְיָצְאוּ** “and when there was earthquake, famine, pestilence and war” Jos. St. 1, 4; **וְיָצְאוּ וְיָצְאוּ** “there did not rise in their heart wrath or impurity” Aphr. 428, 6; **וְיָצְאוּ וְיָצְאוּ** “that quickly grief





Cf. farther **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure” Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with **ܐܝܢܝܢ** in **ܐܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “all the lusts, together with all the briars of sin, are burned up therein” Ov. 164, 13.

The differ-  
ent Persons  
(1st, 2nd,  
3rd) when  
bound  
together.

§ 323. In ranking together nouns of different persons, the 1<sup>st</sup> preponderates over the 2<sup>nd</sup> and 3<sup>rd</sup>, and the 2<sup>nd</sup> over the 3<sup>rd</sup>: **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** (<sup>1</sup>) “I, thy lord, and thou, the steward, know [1<sup>st</sup> pl.]” Ov. 303, 13; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “and we rose up, I and he” Jos. St. 29, 13, cf. line 10; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “I, with my kingdom, am free from guilt” Jul. 70, 12; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** *ibid.* 132, 10; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “thou and thy father’s house shall serve [2<sup>nd</sup> pl.]” Aphr. 272, 10. The exception **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us” Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2<sup>nd</sup> person in this case is put between two 3<sup>rd</sup> persons.

#### ARRANGEMENT OF WORDS.

Position of  
the Subj.  
and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate.<sup>(2)</sup> It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

(<sup>1</sup>) = **ܐܢܝܢ ܕܝܢܝܢ**.

(<sup>2</sup>) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually *obliged* to alter the arrangement of the words, while the Syrian in almost every instance might have *chosen* that arrangement which is absolutely *binding* upon the Arab.

B. *Verbal Sentences, Perf.*: **إِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ** “the blessed St. Simeon said to him” Sim. 271, 13, immediately following **وَقَالَ لَهُ رَبُّهُ** *ibid.* 1, 3 (where, however, Cod. Lond. reads **وَقَالَ لَهُ رَبُّهُ**); **إِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ** “if the soul abandoned the body” Moes. II, 90 v. 221, beside **إِذْ قَالَ لَهُ رَبُّهُ أَسْمِعْ** “if his power abandoned creation” *ibid.* v. 222; **وَأَسْمِعْ لَهُ رَبُّهُ** “and the power of God appeared” Aphr. 25, 1, beside **وَأَسْمِعْ لَهُ رَبُّهُ** line 4, cf. line 6; **وَأَسْمِعْ لَهُ رَبُّهُ** “and he, on whom the law had not been imposed” Aphr. 25, 9, close to **وَأَسْمِعْ لَهُ رَبُّهُ** “and on their righteousness the law was not imposed” l. 22; **وَأَسْمِعْ لَهُ رَبُّهُ** “destroyed is our sanctuary, and our house of prayer is laid waste” Aphr. 491, 1.—*Imperfect*: **يَسْمِعْ لَهُ رَبُّهُ** “for it pleased the Lord that by thee his name should be glorified” [*lit.* “the Lord willed that by thy hands &c.”] Sim. 270 mid.,

close beside **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “that by thy hand the laws and ordinances of the holy Church be maintained”; **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “... know . . . that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises” Aphr. 6, 14 (and quite similar in 7, 1); **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “all these things faith demands” Aphr. 9, 10, alongside of **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “destroyed are our priests, and our head is veiled” Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **ܐܠܗܐ** results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “to become servants” Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** “that free persons become servants” *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: **ܒܡܩܬܠܐ ܣܝܒ ܒܐܠܐܐܐ** “that we are God’s servants” Ov. 173, 18; **ܐܬܐ ܒܗ ܕܡܝܬܐ ܕܡܝܬܐ** “it is a weapon against the wicked one” Aphr. 44, 2; **ܒܡܫܠܐ ܐܬܐ ܝܬܐ** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **ܐܬܐ ܕܥܐ ܐܬܐ** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, Position of  
the Object. but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **ܕ**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **ܐܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “whoever expects to enter into rest” Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the Creator prepares the wine”, Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to **ܕܡܝܬܐ** “the host”,—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **ܕܡܝܬܐ ܕܡܝܬܐ** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **ܕܡܝܬܐ ܕܡܝܬܐ** in the very beginning of the sentence, for

instance, would give them a special emphasis (which does not suit the context in Ephr.).

Position of  
certain  
Particles.

§ 327. There are several Particles which can never stand in the beginning of the sentence (v. § 155 C). Their proper place is immediately after the first word, yet they may also take a place farther on; cf. **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “for the blessed old man longed for the position of confessor” Jul. 55, 21; (C. S. **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ**) **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “and the impious Julian through him sacrificed himself in fact to the demons” Ov. 160, 14. In Moes. II, 122 v. 703 sq., **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** stands twice at the end of a short sentence, and at the end of the verse. Still, these are exceptions. We have seen in §§ 208 A, 240, that these particles may break up the chain of both genitive and prepositional connection. Thus they may be interposed even between the preposition and the relative clause governed by it: **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “for before he sinned” Ov. 81, 8; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but after it was finished” Sim. 283, 11; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but because” Jos. St. 7, 21; 80, 20; Ov. 169, 24 &c.; even **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but after he saw” Ov. 168, 8; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but after he was” Sim. 269, 6 (otherwise, in Cod. Lond.) &c. Thus too with **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “for every one, it is said, who asks, receives” Ov. 102, 14. Cf. also the usage in other relative clauses: **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “for whoever has eaten of his body” Aphr. 222, 3; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “thus every one, who hears it” Jos. St. 66, 21 &c., as set overagainst **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “for if any one draws near” Aphr. 7, 2; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “but when God wills” Spic. 20, 23 &c.

## B. SPECIAL KINDS OF SENTENCES.

### NEGATIVE SENTENCES.

ܠ and its  
strengthen-  
ed Forms.

§ 328. A. The simple negative **ܠ** is mainly employed in giving a negative meaning to the verb, and then usually stands immediately before it: **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “his people were not able to . . .” Aphr. 210, 17; **ܠܗܘܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ** “it was not ordered the Egyptians to”

*ibid.* l. 13; **ܐܝܢ ܕܠܐ ܡܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “while he killed none of the Goths” Jos. St. 85, 16; **ܕܠܐ ܗܥܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “because the city did not suffice for the Goths” *ibid.* 86, 21; **ܕܠܐ ܬܡܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “that they should not stir up war against one another” *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “but they did not die” Ov. 170, 17; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “for he never submitted to this, that” Ov. 179, 8; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “for I have not in all my days erected any building” Sim. 271, 4; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “for never is thy goodness vanquished by our wickedness” Aphr. 493, 7; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “for there was no flesh (meat) at all within the city” Jos. St. 69, 4. Less common are cases like **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “on whom God’s righteousness, in his jealousy, would not have been revealed for his punishment” Ov. 187, 16 &c.

**ܕܠܐ** stands also where the predicate is an adjective: **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “it is not well that [he] be . . .” Gen. 2, 18; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “it is not true for him, that” Aphr. 498, 6, 13; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “over some things they have no power” Spic. 9, 23; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “this is not beautiful, like that” Anc. Doc. 87, 9; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** “but their sufferings were not less than [*i. e.* nothing short of] a martyrdom” Ov. 170, 5 (where however **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as **ܕܠܐ**) has to be rendered negative,—**ܕܠܐ** is strengthened by means of an enclitic **ܕܠܐ** (thus **ܕܠܐ ܕܠܐ**) or by means of **ܕܠܐ** (in that case always written **ܕܠܐ**). The first method is the more frequent of the two in ancient writings: some avoid **ܕܠܐ** altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negating the verb, or merely to negative a single word or phrase; thus the mere separation of the **ܕܠܐ** from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional







Aphr. 441, 7, and in other passages; **ܐܝܢ ܕܠܐ** “*quod utinam non (fuisse)*” Assem. II, 44 *b* (Philoxenus); **ܠܐ ܝܚܝܒ ܦܢܗܐ ܡܕܢܐ ܠܐ** “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; **ܠܐ ܝܨܪ ܡܥܬܝܬܝܗ** *kai oux ōs oi grammatēis autōn* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like **ܠܐ, ܠܐ, ܠܐ** “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like **ܠܐ ܡܡܬܝܬܐ** “immortal”; **ܠܐ ܡܡܬܝܬܐ ܠܐ** *ἀφθαρτα* 1 Cor. 15, 53 &c.; also in cases like **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too **ܠܐ ܐܢܝܐ** “no one”, **ܠܐ ܡܡܬܝܬܐ** “nothing”.

G. Here and there occurs also **ܠܐ** for **ܠܐ ܠܐ** or **ܠܐ**. Thus **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “did we not cast *three* men?” Dan. 3, 24; **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “did not the Egyptians and the Moabites and . . . oppress you?” Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for **ܠܐ**, [instead of **ܠܐ ܠܐ**] is shown by **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** *οὐ Μωυσης δεδωκεν ὑμῖν τὸν νόμον*; John 7, 19); **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “not merely men do they injure” Spic. 12, 7; **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “not merely she who commits adultery is put to death” Spic. 15, 20; **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ** “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual **ܠܐ** stands immediately before the verb.

Position  
of the  
Negative.

§ 329. **ܠܐ** and its strengthened forms **ܠܐ ܠܐ** can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, **ܠܐ** must stand always before the verb.

Double  
Negative.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther **ܠܐ ܡܡܬܝܬܐ ܠܐ ܡܡܬܝܬܐ**

ܥܕܐ ܐܢܝܢ “for not only did he not deprive them of a share in the alms of his beneficence” Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܢܝܢ, with a noun to be specially negated; or the negation of several things may be expressly specified, alongside of the leading negation: ܡܢ ܥܡܪܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “and of the race of the monks not even one was injured” Jul. 26, 13; ܐܢܝܢ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity” Anc. Doc. 104, 25; ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “therefore he did not even take his eyes off the stiff-necked people of the children of Israel” Ov. 194, 26; ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “the truth of our God, neither in our life nor in our death, do we give up” Mart. I, 186 mid.; ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “be not thou afraid nor alarmed, either before kings or judges” Sim. 300 mid.; “in such-and-such lands ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ no man sees sculptors, nor painters, nor . . . nor . . .” Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܡܢܝܢܐ ܕܡܢܝܢܐ ܕܡܢܝܢܐ “but this brought him no help at all” Ephr. II, 212 B.

#### INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to “whether” the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܕܡܢܝܢܐ ܕܡܢܝܢܐ may mean “God is great”, quite as well as “Is God great?”

Interrogative Sentences.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܡܢܝܢܐ ܕܡܢܝܢܐ “how long art thou to keep running after what never stops?” Ov. 119, 10; ܡܢܝܢܐ ܕܡܢܝܢܐ “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; ܡܢܝܢܐ ܕܡܢܝܢܐ “and how did he make him to be sin?” Aphr. 134, 6; ܡܢܝܢܐ ܕܡܢܝܢܐ “which religion is true?” Mart. I, 182, 6 &c. There is

no essential divergence in cases like **چلا ایچی جب قہقہلا ہوتیل ایچی** “of what commands and judgments then did Ezekiel say that . . .?” Aphr. 318, 11; **ہوے پوتے کسوماں مہی ہماون**; Matt. 17, 17; Luke 9, 41, and similar cases. But the interrogative is frequently shifted farther on in the sentence; only it is never permitted to stand after the verb or the copula: **چیہ حب جاول ضلا ایچی چیہ** “what supports this stone?” Moes. II, 88 v. 182; **ہوے ہوتیل ہوتیل** “his constant exhortations to the clergy under vows of chastity, who can recount?” Ov. 176, 14; **ایچیل** “but to the mighty proportions of his renunciation, which of the monks could compare himself?” Ov. 184, 22; **ہوے حب حضلا لا یعیہ** . . . “the blessing, which . . . (long relative sentence), why has it not passed from me?” Aphr. 469, 1; **ایہ حب عینلا ضلا ایہ** “above the heavens what is there?” Aphr. 496, 2; **ایچی چلا ہارہ ایچیل ضعقنب حبیمیم** “how can this apply to Saul?” Aphr. 342, 17; **ایچیل** “what is her race?” Moes. II, 110 v. 538; **ایچیل ہوتیل ضلا ہوتیل** “wherefore and to what end is the face of the lion?” Moes. II, 104 v. 431; **ایچی قہچلا ہوتیل ایچیل** “whose are these books?” Sim. 269 *inf.* &c.

For sentences with **حضلا** v. § 373.

## 2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

### A. COPULATIVE SENTENCES.

Ellipses in  
Copulative  
Sentences.

§ 332. Two nouns are strung together by means of **و** or **وہ**.<sup>(1)</sup> If there are more members than two, the conjunction need only appear before the last of them, as in **ایچلا ہوتیل ہوتیل چلا ہوتیل** “land, the vine, and the olive stand in need of careful attention” Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

<sup>(1)</sup> On **وہ** in comparisons v. footnote to § 249 E.

(1) The same tense as that at the beginning of the clause could not stand here (§ 260).



With **ol**: **ولا اجزا حب او المظلم انحدار**: “and grieve not or be desponding in thy thought” Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. **لا يجمعون فعتل مصفقتل وخب منعل اقله: چل**. **او غتلملا لايعل خلقتل او بفحلم ححوم**: **يتلا وخب ببعوم او**: **ضع** “Priests, Deacons, and men under vows shall not be curators or agents for laics, or take charge of the lawsuits of their own relatives, or undertake for hire the conduct of the suits of any one whomsoever, or be in constant attendance at the door of the judge” Ov. 218, 8. In this example several prohibitions are comprised, in part by means of **o**, in part by **ol**, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by **o** has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an “and” is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: **ضج اچچ بومہ** “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; **لأجل فح أنسج أسع مقصه لب** “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; **سحچهم حببہ حلا عجد لا صبارم بچ قوسا سخللا** “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; **فملا بأمد لب ذلا محلتا بچتا لب** “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; **اقب پانلا بعبرم مخللا فوسا** “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); **اس و افع حبث بچ ابلاب إعفجلا** “as he produced

(<sup>1</sup>) V. § 64.



Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; ܦܝܡ ܨܝܡܐ “showed before” Aphr. 451, 9; ܦܝܡܐ ܨܝܡܐ “died before” Euseb. Ch. Hist. 128 *paen.*; ܡܢ ܦܝܡܐ ܨܝܡܐ “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently ܦܝܡ occurs in this application without the ܐ, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned ܡܢ ܦܝܡܐ ܨܝܡܐ, there occurs also ܨܝܡܐ ܦܝܡܐ “who ventures to say?” Aphr. 430, 12, and ܨܝܡܐ ܨܝܡܐ “he ventured to say” Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* ܡܢ ܦܝܡܐ ܨܝܡܐ “that he reveal and make known his mind” Jul. 83, 9; ܡܢ ܦܝܡܐ ܨܝܡܐ ܨܝܡܐ “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: ܡܢ ܦܝܡܐ ܨܝܡܐ “ἐξέλε αὐτὸν καὶ βάλῃ ἀπὸ σοῦ” Matt. 5, 29 C. (P. ܡܢ ܦܝܡܐ ܨܝܡܐ; S. ܡܢ ܦܝܡܐ ܨܝܡܐ); ܡܢ ܦܝܡܐ ܨܝܡܐ “and they dragged and threw him down” Aphr. 471, 12; ܡܢ ܦܝܡܐ ܨܝܡܐ “lamed and hindered them” Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: ܡܢ ܦܝܡܐ ܨܝܡܐ “while he rises up and numbers the stars of heaven” Aphr. 199, 13; ܡܢ ܦܝܡܐ ܨܝܡܐ... ܡܢ ܦܝܡܐ ܨܝܡܐ “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; ܡܢ ܦܝܡܐ ܨܝܡܐ “he referred this to him beforehand” Aphr. 12, 3; ܡܢ ܦܝܡܐ ܨܝܡܐ “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; ܡܢ ܦܝܡܐ ܨܝܡܐ “and he hastens to practise iniquity” Isaac I, 266 v. 362; ܡܢ ܦܝܡܐ ܨܝܡܐ “they had craftily dug mere pits” Land III, 257, 3; ܡܢ ܦܝܡܐ ܨܝܡܐ “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571



v. 103 (cf. *ibid.* v. 109); **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “she comes carrying her companions” (f.) *ibid.* 598 v. 274; and **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “he goes bearing his deeds” *ibid.* v. 276 &c. Similarly too with the passive: **ܫܚܝܬܐ ܐܬܝܬܐ** “but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command” Ov. 172, 20. Cf. with Prep.: **ܫܚܝܬܐ ܐܬܝܬܐ ܠܐܡܪܐ** “and I have conquered him and have cast him into the grave” [*lit.* “and into the grave I have conquered and cast him”] Ephr. Nis. p. 106, 39.

Close Com-  
bination of  
two Verbs  
without  
“and”.

§ 337. A. Syriac, however, very frequently indeed combines a pair of verbs, set together without any connecting particle at all, (a) when they denote actions which immediately follow each other or attend upon each other, or (b) when the verbs are such that the one merely gives expression to a modification of the other. Examples: (a) **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “Gideon went in and made ready” Judges 6, 19; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “and if any man doth come and enquire of thee” Judges 4, 20; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** *ἐλθὼν ἐστάθῃ* Matt. 2, 9 P. S. (C. **ܐܬܝܬܐ ܠܐܡܪܐ**); **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** *προσεκύνησαν αὐτῷ* Matt. 2, 11 P. C. (S. **ܐܬܝܬܐ ܠܐܡܪܐ**); **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** *ἐρχομαι ζητῶν* Luke 13, 7; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “he arose and led him away” Ov. 162, 20; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “he went out and beheaded them” Mart. I, 122, 23; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “up! go and come” Sim. 293 *inf.*; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “that he go and pray” Ov. 163, 25; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “that he go there and see the land” Aphr. 455, 3, and frequently thus with verbs of motion; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** *ἀποστείλας ἀνείλεν* Matt. 2, 16; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “he sent and fetched his daughter to Nisibis” Jos. St. 89, 18, and thus frequently **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “to send for”, “to fetch”; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “for he does not cause us to enter and be seated, just for the purpose of rising and iniquitously judging<sup>(1)</sup> us” Joseph 205, 1; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “the world is laid hold of and abandoned” Aphr. 458, 1. (b) **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** *προείρηκα* Matt. 24, 25; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “they named him before” Aphr. 7, 8; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “for Isaiah placed judges over them before” Aphr. 97, 6; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** “they had come beforehand” Land III, 350, 7; **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ**

(<sup>1</sup>) The last couple **ܐܬܝܬܐ ܠܐܡܪܐ ܫܚܝܬܐ** ranks rather under (b).

ܠܥܐ, “had been promised before” Aphr. 26, 4, and many other verbs with ܡܦܝܝܢ and ܡܦܝܢ, and particularly in translating Greek verbs compounded with *προ-*; in passive forms like ܡܦܝܢ ܠܡܢܒ “had been pointed out before” Aphr. 63, 18, or (more rarely) like ܡܦܝܢ ܡܠܟܝܢ “is prefigured” Isaac II, 136 v. 600 &c. So too in another sense ܡܦܝܢ ܡܦܝܢ “that they ascended in the morning (the next morning)” Sim. 293 mid.—ܡܦܝܢ ܡܦܝܢ ܐܘܬܪܝܢ *αὐτὸν ὑπερύψωσεν* Phil. 2, 4; ܡܦܝܢ ܡܦܝܢ “strongly convinced him” Sim. 279 mid.; ܡܦܝܢ ܡܦܝܢ “loved much” Ephr. in Wright’s Cat. 689 a, 14; ܡܦܝܢ ܡܦܝܢ “thou speakest a great deal” Job 15, 4 &c. This verb too (ܡܦܝܢ) is often put second: ܡܦܝܢ ܡܦܝܢ “thou heapest up much treasure” Isaac II, 92 v. 67; ܡܦܝܢ ܡܦܝܢ “abuse greatly” Joseph 213, 12 [Ov. 305, 8] (var. ܡܦܝܢ ܡܦܝܢ “exclaim loudly”) &c. (cf. *supra* § 335).—ܡܦܝܢ ܡܦܝܢ “they are farther cultivated” Aphr. 458, 1 &c.—ܡܦܝܢ ܡܦܝܢ “he by chance forgets” Aphr. 296, 8.—ܡܦܝܢ ܡܦܝܢ “he built anew” Land III, 246, 14; ܡܦܝܢ ܡܦܝܢ “was laid down anew” Land III, 177, 27—ܡܦܝܢ ܡܦܝܢ “he begins again” Aphr. 439, 3 &c.—ܡܦܝܢ ܡܦܝܢ “they buried him in haste” Ov. 207, 26—ܡܦܝܢ ܡܦܝܢ “she speedily gained health” Ephr. III, 554 E; ܡܦܝܢ ܡܦܝܢ “he eagerly flung off every burden” Ov. 166, 7—ܡܦܝܢ ܡܦܝܢ “he placed him in the midst” Ephr. III, 569 A—ܡܦܝܢ ܡܦܝܢ “they shot, in corresponding fashion” Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like ܡܦܝܢ ܡܦܝܢ, ܡܦܝܢ ܡܦܝܢ, ܡܦܝܢ ܡܦܝܢ “again”; ܡܦܝܢ “late”; ܡܦܝܢ “long” &c. Very probably in all these cases other constructions might have been employed, for instance with ܐ, or with subordination effected by means of ܕ or ܝܢ.

B. The construction of ܡܦܝܢ has a special ranking of its own in this section: ܡܦܝܢ ܡܦܝܢ “they could draw out” (“they were able, they drew out”) Sim. 365 mid.; ܡܦܝܢ ܡܦܝܢ “has (he) been able to save thee?” Dan. 6, 20; and even negatively, ܡܦܝܢ ܡܦܝܢ *ὥστε μηκέτι χωρεῖν* Mark 2, 2; ܡܦܝܢ ܡܦܝܢ “could not cut it (m.)” Mart. I, 129 ult.; ܡܦܝܢ ܡܦܝܢ “could not save him” Jul. 96, 17; ܡܦܝܢ ܡܦܝܢ “she could not cross over” Ov. 12, 19. Additional instances are found in Ephr. (Lamy) I, 607 str. 19; 617 str. 1; 684 str. 18; Joseph 124, 8 sq. &c. Cf. ܡܦܝܢ ܡܦܝܢ “how could he drive her away?” Joseph 100, 5.



Apost. Apoc. 274, 11 (Gnostic hymn); (var. **ܐܡܝܢܐ ܐܢܝܢܐ ܐܠܝܢܐ**) “I am writing and submitting demonstrations to you, my beloved friend, about these leading points” Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a **ܐܝܬܐ** (ܐܝܬܐ) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an **ܐ**-connection, *e. g.* **ܐܝܬܐ ܐܠܝܢܐ ܐܠܝܢܐ** “and, a few days after, Jovianus entered” Jul. 86, 1; **ܐܝܬܐ ܠܠܝܢܐ ܐܠܝܢܐ** “and the next day, in the morning season, the whole of the people assembled together” Jul. 95, 9 &c.

§ 339. The conjunction **ܐ** does not serve the purpose of introducing <sup>Note upon</sup> the apodosis (like the German “so” &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew **ו**; in other passages its appearance is due to corruption of the text.<sup>(1)</sup> **ܐ** has, however, taken possession of nearly the whole compass of the signification of the Greek *καί*, and often means “also”, “even” [“auch”], and then it is interchangeable with **ܐܝܬܐ** or **ܐܠܝܢܐ**. Such an **ܐ** (“auch”) may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther **ܐ** is everywhere allowable in the sense of exclusion before negations, in cases like **ܐܠܝܢܐ ܠܐ ܐܝܬܐ** “not even one”; **ܐܠܝܢܐ ܠܐ ܐܝܬܐ** “nothing at all” &c. In the same sense we find **ܐܠܝܢܐ ܠܐ ܐܝܬܐ** &c.

§ 340. In rare cases, when several members of a sentence, or <sup>**ܐ** and **ܐܝܬܐ**  
doubled.</sup> several sentences, are put together, **ܐ** is placed even before the first of these (“both . . . and”), *e. g.* in **ܐܠܝܢܐ ܠܠܝܢܐ ܐܠܝܢܐ ܠܠܝܢܐ** “she conquered both the Jews and the infidels” Ephr. III, 161 B; **ܐܠܝܢܐ ܠܠܝܢܐ ܐܠܝܢܐ ܠܠܝܢܐ** “that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings” Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So **ܐܠܝܢܐ ܠܠܝܢܐ** “neither—nor” *ibid.* 106, 1. More frequent is **ܐܠܝܢܐ ܠܠܝܢܐ** “either—or”: **ܐܠܝܢܐ ܠܠܝܢܐ ܐܠܝܢܐ ܠܠܝܢܐ** “either chastise to the length of frightening, or

(1) Copyists often dealt rather carelessly with these very common particles **ܐ** and **ܐܝܬܐ**—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; **לֹא אֶלְּכֶם** "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; **וְאִם יִנְצְחוּ . . . אִם יִשְׁעוּ** "that they also . . . either conquer or are overcome" Spic. 12, 13; cf. *ibid.* 19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of **וְ**—**וְ**, **אִם**—**אִם** was first brought about through *kai*—*kai*, *ἢ*—*ἢ*; cf. *e. g.* Luke 16, 13.

## B. RELATIVE CLAUSES.

### ATTRIBUTIVE RELATIVE CLAUSES.

Relative  
Pronoun  
and Refer-  
ring Form.

§ 341. What was originally the demonstrative pronoun **זֶ** has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring  
Form in the  
case of  
the Subject.

§ 342. This referring pronoun may even stand as the *Subject*, *e. g.* **מֶלֶךְ מֵדִי וּפֶרְסִי** "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but **מֶלֶךְ מֵדִי וּפֶרְסִי** "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); **בֵּיתִי הַזֶּה** "thy house, which is the temple of God" Aphr. 46, 1; **נָבִיא הַזֶּה** "that prophet, who has informed us of this" Ov. 75, 10; **לְמֹשֶׁה הַזֶּה** "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; **הַתּוֹרָה הַזֹּאת** "the last testament, which is the first" Aphr. 28, 9; **וְיִרְאָה אֶת אֱלֹהֵי הַזֶּה** "nor even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; **בְּנֵי קֵטֻרָה הַזֵּה** "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in **זֶה הוּא הַיָּדֵד הַנֶּחֱבָל** "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, *e. g.* in **זֶה הוּא הַיָּדֵד הַנֶּחֱבָל** "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܐܝܢ ܡܢ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “which man found himself directly with the king” Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of ? and a substantive, without a copula. Far more frequently it is wanting as the Subject.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the word of God, which he had received” Ov. 166, 9; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the wickedness and the sins, which looseness engenders” Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “whom we have mentioned” Ov. 164, 17; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “that thing, which I did not wish to write” Ov. 21, 7; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the curses and revilings, which not even Scripture can reveal” Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 *ult.*); ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “that which thou hast commanded us” Sim. 397, 12; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “what thou hast sought from me, and also what thou hast not asked of me” Aphr. 506 *ult.* &c. On the other hand, the Referring form is desirable in cases like ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the blessed Eusebius, whom the holy Rabbulā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring  
Form in  
the case of  
the Object.

unequivocal sentences. To this perhaps we may add, that **ܡܢܬܒ** “(is) satisfied, contented” is sometimes employed like a transitive verb, in a short relative clause: **ܡܢܬܒ ܕܡܢ ܡܢܬܒ** “that he should say what he wanted” (“wherewith he was satisfied”) Joseph 11 *paen.* [Ov. 275, 5] (var. **ܡܢܬܒ** “what we wished”); **ܡܢܬܒ ܕܡܢܬܒ** Ephr. III, 674 F; **ܡܢܬܒ** *ibid.* 675 A; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “let him order them whatever he wishes” Sim. 369, 8. Similarly **ܡܢܬܒ ܕܡܢܬܒ** “the blessed seed, after which she was longing” Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent principles (§ 272) in **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “the bounty, which he was wont to dispense” Ov. 205, 19.

Referring  
Form with  
Genitive  
and Pre-  
positions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “one, whose house thieves break into” Aphr. 145, 11; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “this gift, the like of which does not exist in the whole world” Aphr. 356, 3; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “through a little sign, by means of which he was caught for life” Ov. 162, 1; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “to the grotto, in which he was born” Ov. 165, 3; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard” Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New” Ov. 160, 9; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “Abraham . . ., by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted” Ov. 167, 12—14.

Referring  
Form in a  
second  
clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** *οὗ οὐκ εἰμι ἐγὼ ἄξιός ἐνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **ܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ ܕܡܢܬܒ** “the forty-six letters . . . which, if grace help (or with the help of God’s grace), we are endeavouring to translate from the Greek into Syriac” Ov. 200, 19;

“commandments, such as every one can fulfil” Spic. 5, 24; *חֲכִמָּה לָאֵלֹהִים* “which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)” Jos. St. 5, 2; *הַמְּסֻלָּה הַזֶּה* “the well-ordered glories, which the book-learned man has a difficulty in describing” Moes. II, 158 v. 1266; *וְהַיָּרֵחַ* “the moon, to which they think that now they very specially belong” Ov. 70, 3; *וְהַיָּרֵחַ* “one path, by which not even two persons could ascend together” Jos. St. 15, 6; *הֵיכָא אִמֹר, וְהֵיכָא אִמֹר* “*hic est amor, quo qui major sit, non est*” Jac. Sar. in Zingerle’s Chrest. p. 375—*וְהַיָּרֵחַ* “the things, of which I have said, that they rest upon ordinance” Spic. 4, 17; *וְהַיָּרֵחַ* “this thing, which you have been commanded to do” Spic. 1, 7; *וְהַיָּרֵחַ* “what the Lord was about to do with him” Sim. 309 mid. &c. Cf. *וְהַיָּרֵחַ* “*ubi scriptum est nasci viros*” Spic. 15, 9. Notice farther *וְהַיָּרֵחַ* “these doings, which I will recount to thee” Jos. St. 8, 6; *וְהַיָּרֵחַ* “*quae ut scribamus nobis propositum est*” Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence *וְהַיָּרֵחַ* “*quem quis carnificem fidelium vocans forte non fallatur*” Land II, 175, 9 [lit.: “he whom perhaps one would not depart from propriety in calling ‘the executioner’ (*questionarius*) of the faithful”] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in *וְהַיָּרֵחַ* [וְהַיָּרֵחַ] “and do what it befits them [to do]” Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare; and is limited to special cases. In *וְהַיָּרֵחַ* “*quod absit a vobis*” Addai 44, 16, the *וְהַיָּרֵחַ*—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in

Referring  
Form ex-  
pressed by  
a Demon-  
strative.





three months, during which they besieged it” Jos. St. 50, 11; **ܡܚܕܝܢܐ** “for in all the years of his life, that he was in the priesthood” Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as **ܠܐܝܬܪܝܬܐ ܕܗܝܠܐ ܡܢ ܕܡܢ ܕܡܢ** “long, after tongues had been confused” Aphr. 463 *ult.*; **ܠܐܝܬܪܝܬܐ ܕܗܝܠܐ ܡܢ ܕܡܢ ܕܡܢ** “fifty years, after he had come to Hāran” Aphr. 465, 9; **ܡܢ ܕܡܢ ܡܢ ܡܢ** “five years, before Isaac had taken Rebecca” Aphr. 479, 16, and many like examples (but **ܡܢ ܡܢ ܡܢ** “for after twenty days, during which he had continued fasting” Sim. 273, 8). Thus also **ܡܢ ܡܢ ܡܢ ܡܢ** “two years, after God had spoken with him” Aphr. 237, 4 &c.—With expressions of place: **ܡܢ ܡܢ ܡܢ** “wherever they are” [*lit.* “in every place that they are”] Spic. 20, 15; **ܡܢ ܡܢ ܡܢ** “in the place where they were crowned [*i. e.* suffered martyrdom]” Mart. I, 159 *inf.*; **ܡܢ ܡܢ** “*est locus, ubi*” Aphr. 69, 12 (but **ܡܢ ܡܢ** “in the place, where he had been laid hold of” Aphr. 222, 3); **ܡܢ ܡܢ** “there are many districts in the kingdom of the Parthians, where men put their wives to death” Spic. 14, 24; **ܡܢ ܡܢ** “in all lands and climes, where they are” Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **ܡܢ ܡܢ** “in the form, that”, “just as” Ov. 163, 22; 192, 7; Philox. 531, 19; and **ܡܢ ܡܢ** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **ܡܢ ܡܢ** “as” *ibid.* 343, 20; **ܡܢ ܡܢ** “in the order, in which” *ibid.* 589, 24; **ܡܢ ܡܢ** “in the way, in which” *ibid.* 573, 19. More remarkable are the following: **ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ ܡܢ** “thou sinnest, because of that for which (= **ܡܢ ܡܢ**) thou sinnest; and we die, because of that for which we die” Mart. I, 126, 2; **ܡܢ ܡܢ** “in all the evil, to which thou hast set hand” Isaac I,

132 v. 1117; **ܕܗܘܐ ܡܕܡ ܕܦܥܠܝܗܝܢ** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative  
Clauses at-  
tached to  
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **ܕܡܝܬܝܢ** “to-day, when”; **ܕܗܝܬܝܢ** “now, when”; **ܕܡܝܬܝܢ** or **ܕܡܝܬܝܢ** “as soon as”; **ܕܡܝܬܝܢ** “as soon as” (§ 155 B); **ܕܡܝܬܝܢ** “now that” Aphr. 484, 14; **ܕܡܝܬܝܢ** “when”, “as often as”; **ܕܡܝܬܝܢ** “now that”, “but now that” Land III, 60, 13; **ܕܡܝܬܝܢ** “where”; **ܕܡܝܬܝܢ** “from that place, where” Gen. 12, 1; Ex. 5, 11; **ܕܡܝܬܝܢ** “so as”; **ܕܡܝܬܝܢ** “when”, “in case that”, (§ 258) and others, to which we must to some extent return, farther on. In none of these cases does a Referring form occur; **ܕܡܝܬܝܢ** is only found occasionally, as above, § 346; **ܕܡܝܬܝܢ** “where no body is present” Moes. II, 136 v. 939, and **ܕܡܝܬܝܢ** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-  
fore the  
Relative  
Clause the  
Preposition  
proper to  
the Refer-  
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **ܕܡܝܬܝܢ** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **ܕܡܝܬܝܢ** “there, whence” Matt. 12, 44 (C. S. **ܕܡܝܬܝܢ**); Chron. Edess. (Hallier) 145 *paen.* (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state **ܕܡܝܬܝܢ** (§ 359); **ܕܡܝܬܝܢ** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **ܕܡܝܬܝܢ**); Aphr. 438, 18; 439, 8; **ܕܡܝܬܝܢ** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **ܕܡܝܬܝܢ** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **ܕܡܝܬܝܢ** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **ܕܡܝܬܝܢ** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **ܕܡܝܬܝܢ**: **ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** “the image of the king [money] is accepted in all parts it goes to” Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also **ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** “in every place to which they

have gone" Spic. 18, 21); **ܠܚܡܐ ܐܝܩܒܐ (ܝܚܝܩ) ܠܚܡܐ** (var. **ܝܚܝܩ**) **ܠܚܡܐ** "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "whomsoever the wise man meets with, he learns [lit. 'tastes'] his judgment from his tongue" Aphr. 186, 4.

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** Luke 9, 4 C. S.; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** *ibid.* Pesh. = *καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε*; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** (instead of **ܠܚܡܐ . . . ܠܚܡܐ**); **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** &c., e. g. **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** *ζητήσω μεθ' ὧν συνελύσομαι* ("I shall seek those, with whom") Prov. 23, 35 Hex.; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** *ἢ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ* 4 (2) Kings 1, 16 Hex.; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** *σύνθεσιν τινὰ ἦν . . .* Arist. *Hermeneutica* (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, e. g. **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** . . . **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** conceived like *λόγος ᾧτινι . . . μὴ μίαν μόνον εὐρήσει εἶναι αἰτίαν* Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "quod quum audiret" Hoffmann, *Märtyrer* 107, 964, and similarly in John Eph.

§ 350. A. When the relative clause refers directly to the first or second Person, then the Referring form also keeps this Person throughout: **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** *ὁμοῖς οἱ ἀκολουθήσαντές μοι* Matt. 19, 28; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "to us, who are higher placed than they" Ov. 184, 17; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "we, who are poor" Aphr. 119, 22; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "but we, who know" Aphr. 497, 16; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "I, who have been running" Ov. 306, 11; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "and lift me out, who have fallen into evil" Ephr. III, 429 A; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "but I, by whom many dead people lived" Ephr. Nis. p. 68 v. 58; **ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ** "to you,

Relative  
Clauses  
referring to  
the 1st and  
2nd Pers :  
and to the  
Vocative.  
Apposition  
to the  
Vocative.

(1) Read thus for **ܠܚܡܐ** also in C.



II, 162 v. 1324 &c. So Luke 13, 34 in P. [but otherwise in C. and S., see above], in verbal agreement, to be sure, with the original text.

Compare with these examples **أنا متباد حقي: هو فخر أنا** “thou who dost advise us, who are dead in our body (*lit* ‘people dead in their body’), that we should farther become people who are dead in their souls” Mart. I, 159 mid., where the Referring form in the Apposition is the same as in the relative clause. **حقي** would hardly be wrong here. In the same way **هنا قفله لا يراهو** “and you are (such as are), the masters of their own freedom” Jul. 73, 13; **فمتي س لا قفله لا يراهو** “we are the subjects, and not the masters of our will” Jul. 106, 6.

D. The first or second Person, however, is generally employed directly in the Referring form of an attributive relative clause, attached to a predicate whose subject is in the first or second person respectively: **أنا أنا نحب حبنا** “I am Habib, whom ye have sought” Anc. Doc. 90 *ult.*; **أنا أنا حب منحب حب أنا** *ὁ υἱός μου ὁ ἀγαπητός*, *ἐν ᾧ ἐνδόκῃσα* Matt. 3, 17 C. S.; **أنا أنا حب منحب حب أنا** *ὁ υἱός μου ὁ ἀγαπητός*, *ἐν ᾧ ἐνδόκῃσα* Matt. 3, 17 C. S.; **أنا أنا حب منحب حب أنا** “the bread of life art thou, which the dead have eaten, and through which they have been raised to life again; and the good wine art thou, through which all mourning ones are comforted” Jac. Sar. Thamar v. 31; **أنا أنا حب منحب حب أنا** “thou art he, who hast made known to us” Aphr. 492, 18 &c. Cf. **أنا أنا حب منحب حب أنا** “and we are found to be men who are led” Spic. 10, 20, and **أنا أنا حب منحب حب أنا** “ye, as men who have hated our honour, and in whose eyes the power wielded by us is despised, go forth” Jul. 73, 11.

And yet the third person is permissible in such cases too: **أنا أنا حب منحب حب أنا** “and we are vines, that have been planted therein” Aphr. 288, 12, and similar examples.

§ 351. Corresponding to what is described in §§ 242 and 319, a substitute for the Subject may occur even in a relative clause, by means

Relative  
Clauses  
with  
س-س

(<sup>1</sup>) Like Mark 1, 11; Luke 3, 22 (where S. also has **أنا**). Our text here has *αὐτός ἐστιν*, and P. agrees with it.

of separating it into its parts through **سب—سب** and suchlike forms: **ثَقَلًا** **لَا تَقْ** **بِ** **أَنْتَ** **وَمَعَهُ** **وَهُوَ** **حَسْبُ** **جِ** “things which are different from one another” Spic. 11, 14 &c. And still more freely: **ثَقَلًا** **لَا تَقْ** **بِ** **أَنْتَ** **وَمَعَهُ** **وَهُوَ** **حَسْبُ** **جِ** “two brothers, however, of whom the one was called Barhadhbeshabbā, and the other Samuel” Mart. I, 157 *ult.*; **حَسْبُ** **جِ** **وَمَعَهُ** **وَهُوَ** **حَسْبُ** **جِ** “of whom the one was called Samuel, and the other Jonathan” Land II, 277, 14, and thus, frequently, with **وَحَسْبُ . . .**

Relative  
Clause pre-  
ceding its  
Noun.

§ 352. A. It is not common to have the attributive relative clause preceding the word, to which it refers. But the following are examples of that arrangement: **وَمَا أَشَاءَ حَسْتَوِي قَبْلَهُ حَمَمٌ ثَقَلًا** “and the things, which lie before their eyes, are despised by them” Aphr. 426, 18; **وَمَا** **أَشَاءَ** **حَسْتَوِي** **قَبْلَهُ** **حَمَمٌ** **ثَقَلًا** “what should he have given us, that was better than his son?” Aphr. 485, 20, [*lit.* “that was better than his son—what ought he to have given us?”] where a strong rhetorical relief is produced; **لَا** **أَشَاءَ** **حَسْتَوِي** **قَبْلَهُ** **حَمَمٌ** **ثَقَلًا** “no man existed, who thought . . .” Jul. 194 *ult.* The words **وَمَا أَشَاءَ حَسْتَوِي** **قَبْلَهُ** **حَمَمٌ** **ثَقَلًا** are to be translated “and this very thing, which our Redeemer taught to us,—the zeal of his love,—he showed . . .” Aphr. 40 *ult.*, so that **وَمَا أَشَاءَ حَسْتَوِي** **قَبْلَهُ** **حَمَمٌ** **ثَقَلًا** is an Epexegesis, and not “and just this zeal which he &c.”.

B. Very frequently there stand, at the commencement of the clause, only compounds of **أَسَى** with demonstratives or interrogatives: **أَسَى** **ثَقَلًا** “sufferings, which are as these” = “such sufferings” Ov. 168, 1; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “in such a deed” Isaac II, 216 v. 251 and v. 280; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “for in such borrowed beauties” Ephr. II, 171 E; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “such a token, then” Jos. St. 41, 7 &c.; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “what sort of pilot?” Sim. 384 mid.; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “a qualibus mortibus” Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, *e. g.* **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “such afflictions” Jos. St. 4, 17 &c.

*Rem.* The **؟** may also be wanting here: **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “such a word” Aphr. 77, 6; **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “such a thing” Sim. 292, 10 &c. . . **أَسَى** may also stand as a substantive: **أَسَى** **ثَقَلًا** **أَسَى** **ثَقَلًا** “per haec enim et talia” Isaac I, 248 v. 511 &c. After the Greek pattern several

combinations are formed, like **אִסְרָא אִסְרָא** *oĩon, oĩon* ὥς “for example” and many others.

§ 353. Interrogatives with **?** and the pronoun of the third person **Who-soever** &c are employed adjectively and substantively in the sense of “whosoever, whatsoever”, “any (one), any (thing)” &c.: **מִי אִסְרָא אִסְרָא** “for anything whatsoever” Jos. St. 80, 16; **אִסְרָא אִסְרָא אִסְרָא** “in any way or for any cause whatever” Philox. Epist. (Guidi) fol. 10 a, 1, 2; **אִסְרָא אִסְרָא אִסְרָא** “in any city you please” Land II, 240, 10; **אִסְרָא אִסְרָא אִסְרָא** “in any distress or illness whatsoever” Moes. II, 73, 26; **אִסְרָא אִסְרָא אִסְרָא** “and any kind of death whatsoever, that we may die, is for us a comfort” Ephr. II, 175 C; **אִסְרָא אִסְרָא אִסְרָא** “any grave whatever” Jos. St. 39, 10; **אִסְרָא אִסְרָא אִסְרָא** *ἐπιδόντες ἐφερόμεθα* (*lit.* “we let her go wherever she would”) [E. V. “we let her drive”] Acts 27, 15; **אִסְרָא אִסְרָא** “of any one you please” Ov. 218, 11 &c. So frequently **אִסְרָא אִסְרָא** “whensoever”; **אִסְרָא אִסְרָא** “wherever”, and many others. In accordance with these forms we have even **אִסְרָא אִסְרָא** “from whatever quarter” Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the **?** in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in **אִסְרָא אִסְרָא** *Omission of the ?* “whose name was Job” Job 1, 1.—Formulae of blessing,—as in **אִסְרָא אִסְרָא** “Josiah, whose memory be blessed!” [*lit.* “Josiah—his memory (is) with blessing!”] Aphr. 470, 15 (cf. Sim. 392 mid.); **אִסְרָא אִסְרָא** “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. **אִסְרָא אִסְרָא**)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of **?**; **אִסְרָא אִסְרָא** “in hard combats with the powers (of hell)” Ov. 159, 9; **אִסְרָא אִסְרָא** “with the Divine wisdom, which (was) in him” Ov. 172, 18; **אִסְרָא אִסְרָא** “over his error, which had lasted till then” Ov. 164, 7; **אִסְרָא אִסְרָא** “through anxiety solely for himself” Ov. 177, 22; **אִסְרָא אִסְרָא** “their reverence for him” Ov. 183, 26; **אִסְרָא אִסְרָא** “his journey thither” Ov. 168, 20, and countless other instances. *Short Adverbial Qualifications as Relative Clauses.*





putting substantives, correlative pronouns, or adverbs, in front of them,—often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of *?*, take the place of *Relative Clause as Subject, Object, Predicate.*  
*Subject:* *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “it is of advantage that support should be gained for the word from other things” Ov. 162, 19;  
*Object:* *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “to him belongeth life, but to us, that we should flee from death” Aphr. 487, 11; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “he, to whom it is not by nature fitting that he should suffer” Ov. 198, 3: ... *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “and that the animals were not excited at coming out, was owing to the circumstance that ...” Moes. II, 126 v. 787; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “but why, dear friend, was it that ... was written?” Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with *?* takes the part of *Object*. To this section belong all constructions with *?* *חַיִּיבָא* “to be willing, that”; *?* *חַיִּיבָא* “to seek, that”; *?* *חַיִּיבָא* “to see, that”; *?* *חַיִּיבָא* “to say, that”; *?* *חַיִּיבָא* “to know, that” &c. Even a second Object may be represented in this way, in cases like *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* *εἶδεν αὐτὴν κλαίονσαν* John 11, 33; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “his mother saw (him), that his colour was altered” Ov. 162, 12.

B. In certain circumstances a clause with *?* (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): <sup>(1)</sup> *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* *τοῦτο δὲ ἔλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* <sup>(2)</sup> *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “and these things have I narrated of this man, that you may see” John van Tella 73, 1; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא* “this which I have written to thee, dear friend, (is to this end), that one should do the will of God” Aphr. 75, 6; *חַיִּיבָא אִסְתָּא בְּיֹהֵא מְעַנְדָּא חֲסִידָא*

(1) [As if it read: “now this which happened, (was) in order that” &c.]

(2) [Lit.: “and these things, which I have narrated of this man, (have been) in order that you may see”.]

ܐܠܝܗܐ ܕܝܠܕܐ ܕܝܠܕܐ “and all this, which I have explained and pointed out to thee, (is) that thou mayst know” = I have written to thee for this end only, that thou shouldest &c.” Aphr. 213, 15; and thus frequently ܡܠܝܢ ܕܝܠܕܐ ܕܝܠܕܐ, ܡܠܝܢ ܡܠܝܢ, ܡܠܝܢ ܡܠܝܢ, in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative  
Clause in  
the posi-  
tion of a  
Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܐܠܝܗܐ, is limited to some few cases. ܐܠܝܗܐ and ܐܠܝܗܐ “in the locality (of the circumstance) that” = “there, where” (ܡܡܩܝܡܐܢܐܝܐ); ܐܠܝܗܐ “in the time (of this) that”,—are by the speech itself already treated as equivalent to the attributive constructions ܐܠܝܗܐ ܐܠܝܗܐ, ܐܠܝܗܐ ܐܠܝܗܐ. Not merely are they interchanged without distinction (cf. ܐܠܝܗܐ ܐܠܝܗܐ “at the time when it is rent in pieces” Aphr. 451, 1, alongside of ܐܠܝܗܐ ܐܠܝܗܐ “at the time when she died” *ibid.* 452, 13), but the Referring form through ܐܠܝܗܐ may stand at least with ܐܠܝܗܐ and ܐܠܝܗܐ (§ 346), and even the form through ܐܠܝܗܐ with ܐܠܝܗܐ: ܐܠܝܗܐ ܐܠܝܗܐ “in the place where the just are at rest” Aphr. 389, 11; ܐܠܝܗܐ ܐܠܝܗܐ S.). Notice, that after ܐܠܝܗܐ, the mere naming of the Subject is sufficient sometimes to convey the sense of ‘existence’: ܐܠܝܗܐ ܐܠܝܗܐ “where our treasure is” Aphr. 506, 15; cf. 176, 19; ܐܠܝܗܐ ܐܠܝܗܐ “wherever they are” Spic. 20, 14, 18 (for which 19, 19 ܐܠܝܗܐ ܐܠܝܗܐ, cf. 20, 5 ܐܠܝܗܐ ܐܠܝܗܐ “wherever we are”).—ܐܠܝܗܐ “sufficing for this, that”, “only for this, that” Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly “in order that” (in translations of *ἵνα, ὥς ἔν*).—This use of the Constr. st. is illustrated farther in very rare cases only: ܐܠܝܗܐ ܐܠܝܗܐ “at the time that they (f.) go out” Gen. 24, 11; ܐܠܝܗܐ ܐܠܝܗܐ “by reason of this, that”, “on this account, that” Aphr. 505, 5; ܐܠܝܗܐ ܐܠܝܗܐ “what gain is there from this, that” Job 22, 3.

Relative  
Clause de-  
pendent  
upon a Pre-  
position.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܐܠܝܗܐ. Above all, the exceedingly common ܐܠܝܗܐ must be mentioned here (from ܐܠܝܗܐ “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and ܐܠܝܗܐ “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or



C. Apart from the conditional particles **إِذَا** and **إِنَّمَا** and in many cases **أَمَّا**, **فَإِنَّ** is the only relative conjunction which stands without **؟**, both in its meaning of “as long as” and in that of “until”, “before that”. In the latter sense **فَإِنَّ** is often employed to bring into prominence the negative force of the conjunction, *e. g.* **فَإِنَّ** **أَرَأَيْتَ** “before I go” Ps. 39 *ult.* &c., but also **فَإِنَّ** **مَدَّجِلَابَ** **أَنْحَل** “before the door is opened” Sim. 366, 25; 377, 8. **فَإِنَّ** only occurs in very rare instances, as in **فَإِنَّ** **أَسْبَ** **أَيُّ** **يَحْيَا** **جَارِئَةٍ** **هَجَّ** **أَعْيَسَ** **أَيُّ** **تَسْمَعُونَ** **مِنْ** **يَحْيَا** “as long as the door of the grave is still shut before our face, and as long as the door of his mercy is still open before us” Ephr. III, 426 E; **فَإِنَّ** **أَمَّا** “till I say” Joseph 322, 10; **فَإِنَّ** **أَمَّا** **فَإِنَّ** **أَمَّا** “before she dies” Simeon of Bēth Ar-shām (Guidi) 13, 4. **فَإِنَّ** is more usual.

Abridging-  
Substantive  
before  
Relative  
Clause.

§ 361. Clauses with **؟** are widely made to serve as explanatory additions [*Epezeugeses*,—parenthetical explanations] for abstract substantives; cf. *e. g.* **أَنْ** **أَمَّا** **مَدَّجِلَابَ** **أَنْ** **مَدَّجِلَابَ** **أَنْ** **مَدَّجِلَابَ** “he perceived my weakness, (which is *or* consists in this) that I cannot support calamities” Ov. 168, 5; **؟** **أَمَّا** **أَمَّا** “the curse, that” Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word **أَمَّا** “thing” (“circumstance”, “fact”) is joined with the **؟** which is acting as subject; and for this word the clause then forms an *Epezeugesis*: **أَمَّا** **أَمَّا** **أَمَّا** **أَمَّا** “and the fact is well known, that he who moves it, moves it as *he* wills” Spic. 3, 6; **أَمَّا** **أَمَّا** **أَمَّا** **أَمَّا** “why was it necessary that he should be allowed to live?” Ov. 67, 12; **؟** **أَمَّا** **أَمَّا** **أَمَّا** “that it is an excellent thing, that” Aphr. 45, 19; **أَمَّا** **أَمَّا** **أَمَّا** **أَمَّا** “it would not have been possible for us to be truly needy persons” Ov. 25, 25 &c. With **أَمَّا** placed after the clause: **أَمَّا** **أَمَّا** **أَمَّا** **أَمَّا** “it is an easy thing for one to praise and bless his friend” Spic. 6, 14; **أَمَّا** **أَمَّا** **أَمَّا** **أَمَّا** “and that everything does not happen according to our will, is (a fact) seen from this” Spic. 9, 26 &c. <sup>(1)</sup>

<sup>(1)</sup> **أَمَّا** is found with this force even along with the Inf. with **أَمَّا**: **أَمَّا** **أَمَّا** **أَمَّا** “if it is necessary to reply” Aphr. 374, 18 &c. So also, put absolutely: **أَمَّا** **أَمَّا** **أَمَّا** “as it appears to us” Aphr. 375 *ult.*, cf. 234, 19.

§ 362. Far more common, however, is the practice of attaching with ? the demonstrative pronoun **וְ** or **זֶה** to a clause, which serves in any way as member of a sentence: **וְהָיָה לְכָל אֶלֶף חֶבֶד אֲשֶׁר יִשְׂרָאֵל** “this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . .” Aphr. 310, 10; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “and his integrity consisted in this, that . . .” Aphr. 234, 18; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “but not so great as this, was the circumstance that” Jos. St. 2, 14; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder” Jos. St. 2, 18; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “only this we know, that” Aphr. 496, 6; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “and that these things are so, is clear from . . .” Jos. St. 6, 9; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “even that he should lend support . . . this too he can do” Spic. 5, 14; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “I have assumed this, that he smote us by their hands” Jos. St. 7, 1; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “while he should not part with this (property),—that he is God” Ov. 197, 26 &c. *Strengthened expressions*:—**וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “the very consideration that thou, Lord, hast made us, is a motive for goodness” Ephr. II, 524 C.—Two such clauses are confronted with each other through **וְ** and **זֶה** in **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said” Aphr. 241, 18. Just as we have in this case **וְ**, so have we many other combinations of a like nature with prepositions, *e. g.* **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “in this, or through this, that” frequently **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “not from the circumstance, that . . . , but from this [other circumstance], that” Spic. 4, 21); **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “for this reason, that” Jos. St. 18, 14; 49, 20; **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “for meantime that” Ephr. II, 3 B &c. There is a considerable space between the **וְ** and the **זֶה** in **וְהָיָה כִּי יִשְׂרָאֵל יִשְׁמַע בְּקוֹל ה' . . .** “for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul” Ov. 168, 19. Much more rarely is the masculine

Abriding-  
Demon-  
strative  
Pronoun  
before  
Relative  
Clause.



C. **אִם** without ? is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: **אִם סוֹחֵר** “as (is) a merchant” = “as merchant” Ov. 165, 22; **אִם בֶּן עֲשֻׁרִים** “as a son of wealthy parents” Ov. 160 *paen.*; ? **אִם כַּתּוּב** *κατὰ τὸν χρόνον* *ὅν* Matt. 2, 16 P. (? **אִם** C. S.); **אִם** **פְּקֻדֵי יְהוָה** “according to the command of the Lord” Ov. 166, 25; **אִם** **בְּחַלְשִׁי** “according to my feebleness” [*or* “in my humble opinion”] Spic. 9, 14; ? **אִם** **כִּדְמוּתוֹ** “suitably to that which”, frequently, &c. Often before numbers **אִם** **כֶּלֶם** “as” *i. e.* “about (כֶּלֶם) a hundred years” &c. —So with **אִם** “to be like” and similar words: **אִם** **כֶּלֶם** “he was like a fire” Sim. 271 *inf.* &c.<sup>(1)</sup>—If the word with which comparison is made must receive a preposition, then ? **אִם** is used, *e. g.* **אִם** **כֶּלֶם** “as in the eminent fathers” Ov. 160, 8; **אִם** **כֶּלֶם** “as with the man” Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: “that great cheapness will prevail” **אִם** **כֶּלֶם** “as (were) the years before” = “as in earlier years” Jos. St. 41, 16. However, there occurs: **אִם** **כֶּלֶם** **כֶּלֶם** **כֶּלֶם** “they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty” Anc. Doc. 101 *ult.*; **אִם** **כֶּלֶם** “like an eagle” Sim. 385 *mid.* (if this is the right reading; Cod. Lond. gives it without **אִם**).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by **أَسْرَحَ لَهُمْ** “and turned them, as a good shepherd (turns) his flock” Aphr. 192, 11; **وَأَسْرَحَ لَهُمْ** “and as a mother her children, he embraced them under the wings of his prayers” Sim. 389 *inf.*; **وَأَسْرَحَ لَهُمْ** “was victorious in his fight, like Job

(<sup>1</sup>) Compare **إِيجِي** **هَاجِي** "how does he look?" Joseph 195, 9; 225, 2.



in his temptations" Sim. 395 *inf.*; **ܡܡܝܪ ܐܠܗܐ ܕܡܝܚܐ ܕܡܝܚܐ ܐܝܢܐ ܕܡܝܚܐ** "and before God his intelligence continued, after the manner of the angels in their service in heaven" Ov. 169, 21 &c. Yet **ܐܝܢܐ** is more usual, at least when the Object is put at the commencement of the clause: **ܡܡܝܪ ܡܥ ܡܝܚܐ ܕܡܝܚܐ ܐܝܢܐ ܕܡܝܚܐ** "and carried him off from Judaism to his own faith, as Rabbūlā also from heathenism to Christianity" Ov. 161, 23; <sup>(1)</sup> **ܐܝܢܐ ܕܡܝܚܐ** "as the enemy (acc.)" Anc. Doc. 105, 11.

E. In some cases, however, **ܐܝܢܐ** "as if" without **ܡܡܝܪ** appears also before a short but complete clause. Thus frequently **ܐܝܢܐ ܡܡܝܪ** "as one says" ("as if one should say"); **ܐܝܢܐ ܡܡܝܪ** "as if thou shouldst say" = "that is" Isaac I, 184 v. 129; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "not as if they had any righteousness" Aphr. 309, 12; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "not as if anything had been revealed to me" Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ** "and (it was) as if he bore a grudge" Moes. II, 116 v. 635; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ** "*accesserunt homines ut qui eos miserarentur*" Mart. I, 197, 15; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "for he was as if he did not know" Joseph 259, 2 [= Ov. 329, 10]; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "be as if thou wert quarrelling and wert angry" Ephr. (Lamy) I, 259, 10; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "as if they wanted . . ." Jos. St. 56, 19; **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "he was as if pleased", *i. e.* "he looked pleased" Jul. 143, 2, and thus frequently. We may often render this **ܐܝܢܐ** by "as if". Answering thereto, we have **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** "who, while he is, (is) as if he were not" (*or* "as though he were not") Ov. 70, 2; and thus often **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ**; also **ܐܝܢܐ ܡܡܝܪ ܕܡܝܚܐ ܕܡܝܚܐ** Ephr. II, 339 C. <sup>(2)</sup>

<sup>(1)</sup> Thus an object may farther be found standing even after **ܕܡܝܚܐ** "in the likeness or form of", "as", and its genitive: **ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** "thou hast loved me, as David (did) Saul" Jos. St. 3, 5; **ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** "for his prayers held creation together, as rafters do buildings" Sim. 384 *ult.* &c.; cf. **ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ** "and come in before the judges, as lambs to the slaughter" Ov. 394, 14.

<sup>(2)</sup> The construction of **ܐܝܢܐ**, as the above shows, is very strongly influenced by the Greek *ὡς*, but it is at the same time founded on a genuine Syriac idiom.

### Other Adverbs as Correlatives.

§ 366. A. Following ancient usage, the bare particle **?**, however, **?** “in order  
is still very frequently employed to mark the dependence of a clause,  
that”,  
without the special kind of subordination being given. Thus, times with-  
“since”, &c.  
out number, **?** stands for “in order that”: **ܡܠܝܬܐ ܕܥܢ ܡܨܚܝܬܐ ܦܪܟܐ ܗܘܬܐ ܒܫܡܝܬܐ**  
**ܐܘܬܩܝܢ ܒܢܐ ܣܝܓܝܬܐ** Luke 18, 39; **ܡܠܝܬܐ ?** P. = **ܡܠܝܬܐ ?** C. **ܒܢܐ ܦܬܪܐܬܐ ܕܚܝܬܐ**  
(**ܝܪܓܐ**) John 3, 21; **ܡܠܝܬܐ ܕܥܢ ܡܨܚܝܬܐ ܦܪܟܐ ܗܘܬܐ ܒܫܡܝܬܐ** “and then the  
Spirit led him away that he might be tempted of Satan” Aphr. 129, 4,  
after Matt. 4, 1 (**ܡܠܝܬܐ ܕܥܢ ܡܨܚܝܬܐ ܦܪܟܐ ܗܘܬܐ ܒܫܡܝܬܐ**); **ܡܠܝܬܐ ܕܥܢ ܡܨܚܝܬܐ ܦܪܟܐ ܗܘܬܐ ܒܫܡܝܬܐ**  
“that he may not  
be overcome by the enemy” Aphr. 129, 9; **ܡܠܝܬܐ ܕܥܢ ܡܨܚܝܬܐ ܦܪܟܐ ܗܘܬܐ ܒܫܡܝܬܐ**  
“this was done by the Lord, in order to show” Sim. 391 inf. &c.

C. ; also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: **وَبَشِّرُوا** لا مصلح في **مَنْ أَزَحَّ بِقَدْحٍ فِي بَيْتِهِ**; **وَمَنْ يَصْحَفْ** 'and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c.' Moes. II, 128 v. 796; **وَمَا جِدَ وَجْهًا**



§ 369. On the other hand, particularly in long periods, the relative particle ? is kept, and it may even be doubled: لا مفعلا هو "for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments" Aphr. 15, 4 (so, a farther similar instance in لا مفعلا ...? Spic. 16, 8); ... لا مفعلا "for he was in the habit, whenever he found us . . . , of asking" [lit. "for he was accustomed that, whenever he found us . . . , (that) he asked us"] Spic. 1, 3; لا مفعلا هو "and it is not seemly for thee, O man, that through that gate, by which the king entereth, filth and mud should come forth" Aphr. 46, 1 (where there is the additional incongruity that د [in مفعلا] is taken up by مع [in مفعلا]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist's error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

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ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; **لَا أُرِيدُ أَنْ أَعْلَمَ بِحَقِّكَ** "and I wish to know the exact truth" Ov. 163, 10; **أَتَمَّ لَهُ حُلَّةَ بَرْقَعَةٍ** "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; **وَلَمْ يَكُنْ يَسْتَعِزُّ بِأَمْرِ** "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; **لَمْ يَسْتَطِعْ أَنْ يَتَوَلَّى** "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, **أَنْ** with the Inf. instead of **أَنْ** with the finite verb. **أَنْ** too is occasionally found not at the beginning of its clause: **أَمَّا لَمَّا سَمِعَ** "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; **أَمَّا لَمَّا شَرِبَ** "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative  
Clauses  
set in a  
Series.

§ 371. When several relative clauses occur in a series, they may be satisfied with one **أَنْ**, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. **أَمَّا لَمَّا سَمِعَ** "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: **أَمَّا لَمَّا سَمِعَ** "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the **أَنْ** may also be repeated after **و**: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: **أَمَّا لَمَّا سَمِعَ** "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second **أَنْ** might quite as well be wanting.

### C. INDIRECT INTERROGATIVE CLAUSES.

## Indirect Interrogative Clauses Proper.

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle **إِذَا** ("if") "whether".  
**وَنَرَىٰ إِنْ يَأْتِيَنَّكَ السَّاعَةُ** "we shall see if it comes and helps thee" Sim.  
 332, 3; **وَلَا نَدْرِكُ بِهَا مَعْرِفَتَهُ** "nor (is it known) whether he was buried under the  
 bodies of the slain, nor whether he threw himself into the sea, nor  
 whether . . . nor whether . . ." Jos. St. 11, 6. The alternative question,  
 expressed in the last example by means of the repetition of **أَمْ لَا**, may  
 also be denoted by **أَمْ لَا**: **أَمْ لَا يَعْلَمُ الْمَوْلَىٰ فِي بَيْتِهِ**  
**أَمْ لَا** "the thief does not know whether the master of the house is within  
 it or not" Aphr. 129, 13 &c. **أَمْ لَا** often stands for **إِذَا** (§ 374 B):  
**اِنْعَمْ أَحْمَدُهُمْ حِينَ تَحْكُمُ أَمْرَهُ وَغَفِرَ لَهُ** "consider first in thy thoughts  
 whether thou dost forgive" Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing ? to  
 ١: حَضَاهُ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, ? may precede: **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “that they deliberate as to whom they should institute as bishop in Edessa” Ov. 170 *ult.*; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “his fellow-monks learned where and how he was” Ov. 169, 23; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “and the truth knows, how to hold thee to herself” Ov. 163, 12; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “while he saw his dignity,—with what a humble demeanour he stood at the head of the people” Ov. 189, 22; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “when” Aphr. 19, 6; 170, 1; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “whence” Ov. 190, 4; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “how rich” Ov. 191, 20 &c. With the interrogative placed in the end of its clause: **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “who is it that says, what are these wheels?” Moes. II, 104 v. 438; and with the ? placed at the same time at the commencement: **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “I will make known to thee also, from what time these causes acquired strength” Jos. St. 8, 3. So also in headings of themes, when the governing word is not given: **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “How the blessed Rabbulā became Bishop in the town of Edessa” Ov. 170, 21 &c. <sup>(1)</sup>

D. But this ? may also be wanting: **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “(that) thou show me, what works are demanded” Aphr. 5, 4; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “let him see, what will be suitable for the service . . . and by what things he will please him” Aphr. 8, 13 (together with . . . **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “man becomes concerned, as to what is requisite for him (who) . . .” Aphr. 8, 2); **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “wherein is written, what . . .” Spic. 13, 8; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “it is not known what became of him” Jos. St. 11, 5; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “and see thou, how they have distinguished themselves” Aphr. 60, 5; **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “that he may show how great honour he has bestowed [dispensed]” Sim. 391 *inf.* (Cod. Lond. **ܒܠܢܡܥܡ**); **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “thou art desirous to learn this thing, by what causes it (the war) was stirred up”

(<sup>1</sup>) Notice farther **ܒܠܢܡܥܡ ܕܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ ܡܢܗ** “because” John 5, 16 C. S. (P. has merely ).

Jos. St. 7, 22 (notice the demonstrative before the interrogative clause) &c. In all these cases ? may also be found.

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: **مَا أَتَى بَعْدَهُ؟** “and his soul grows elate, that to such a master [*lit.* ‘to what sort of master’] he has become worthy of belonging” Moes. II, 116 v. 639; and quite a similar instance is given *ibid.* p. 164 v. 1384. So **مَمْدُوحٌ لِلَّهِ؟ أَلَا مِمَّا مَنَعَهُ لَأَبَا حَبِيبٍ** “and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son” Land II, 159, 24; **سُخِّتَتْ لِمِ الْوَحْشَةِ؟ أَلَمْ يَكُنْ ضَلُّوا أَوْ هَلْ سَجَّ أَلَمْ يَكُنْ** “Woe to the empire of the Romans, that it has lost such emperors, and met with such instead (of such)!” Jul. 79, 19; “Edessa is in mourning” **فَضَبٌ سَحَى ضَبِّ بَدِ حَلَا مَدْنُهُ؟ وَهَيْتِلِ** “that such a man, instead of such, is sitting on the throne of the Roman world” Jul. 123, 2 (*lit.* ‘who instead of whom’).

The conjoining of two interrogatives in one clause, as we have it in these last cases, is somewhat rare. Another instance, however, is found in **نَجِّمِ أَتَيْتَ الْوَلَدَيْنِ؟ أَيْبَا مَعِ أَيْبَا** “try both of them, as to which of them is the stronger” Ephr. (Lamy) III, 681 str. 25. But it is only in translations from the Greek that this construction appears with any considerable frequency.

§ 373. **فَ؟**, **مَ؟**, originally “for what?”, then “if perhaps”, “that perhaps” or even, when it is an expression of doubt “lest perhaps” [*ne forte*]  
—is properly an indirect interrogation. The ? here indicates dependence. Moreover a proper governing word is often wanting, and the notion of uncertainty, found in the connection, suffices,—so that we may translate by “perhaps”, “perchance”. And thus a farther additional ? may be prefixed to the ? (which has here become grammatically indistinct) in order to express the dependence more clearly. **حَفْظُ** is in strictness independent, and introduces at first an independent clause, but we deal likewise with it in this place on account of its being tantamount in meaning to the compound form. Examples: **بَدَرَ حَفْظُ لَأَبِ** **حَفْظُ مَنِ الدَّهْلِ** **δρα, μηδενι επιης** Matt. 8, 4 P. (C. S. **حَفْظُ**);





سَمِعْتَهُ؟ مَعْدُومٌ “he shortened the measure of his days, that the measure of his sins might not become too great and overpowering” Jul. 5, 24.

By far the most common of these forms is **حَتَّى** (without ? before it).

#### D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by **إِذَا**. With the negative we say **لَوْ** **إِذَا** or **لَوْ**. The **إِذَا** which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with **لَمَّا** (§ 277), or even, though not often, the Impf. with **لَمَّا** (§ 268 A). Besides, **إِذَا** is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* **وَلَوْ** **حَتَّى** **مَعْلُومٌ** **أَنْ** **مَعْلُومٌ** **مَعْلُومٌ** **مَعْلُومٌ** “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; **إِلَّا** **نَعْمَ** **نَحْبُ** **دِه** “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with **أَنْ** and **أَنْ**, e. g. **أَنْ** **أَنْ** **أَنْ** **أَنْ** “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: **إِنْ** **أَنْ** **أَنْ** **أَنْ** “for if he is fasting . . . , let him not mingle . . .” Aphr. 45, 22; **إِنْ** **أَنْ** **أَنْ** **أَنْ** “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; **إِنْ** **أَنْ** **أَنْ** **أَنْ** “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; **إِنْ** **أَنْ** **أَنْ** **أَنْ** “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a Part. in the principal clause, overagainst an Impf. in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: **إِنْ**

نہا انہ ؟ سہ بہہ الہا سحدہ فہقبہہہہ ہلا خدہ ہدہ لا غنہ ہدہ  
 "and if any one makes confession (Impf.), that there is only  
 one God, but transgresses (Part.) his commandments, and does (Part.)  
 not do them, then it is not true for him that there is only one God"  
 Aphr. 498, 5 (cf. line 12; v. 301, 17; 339, 1).—*Perf.* **انہ احصہ ثقل**  
 "if thy father has brought fish, give me five  
 pounds (of them)" Sim. 273 mid.; **بہ ہدہ ہدہ ہدہ ہدہ**  
 "but if faith has been injured by unbelief, then the soul is lost"  
 Anc. Doc. 98, 12; **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ**  
 "if Christ has been laid as the foundation, how then dwelleth  
 Christ also in the building?" Aphr. 9, 14 &c. Cf. **ہدہ ہدہ**  
 "... if the priests of Israel were  
 accustomed to perform the service, how much more is it fitting for us ...!"  
 Ov. 172, 14 &c. For examples with the *Impf. and* v. 268 A. *No-*  
*nominal clauses*: ... **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ** "if it is a disgraceful thing  
 for thee that ..., then see ..." Ov. 162, 8; **ہدہ ہدہ ہدہ ہدہ**  
 "if even the remains of an idol's temple are standing in  
 any place, they shall be destroyed" Ov. 220 *paen.* &c. We have several  
 cases together in ... **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ** "if God is one (Nominal clause) ...  
 and has given men their nature (Perf.), and takes pleasure in this (Part.) ...  
 why then did he not give them such a nature, that ...?" Spic. 1, 6.

B. For **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ** "if it (is) that" *e. g.*  
**ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ** "if there is necessary for them" Jos. St. 13, 18;  
**ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ** "if they should conquer" Jos. St. 13, 13; **ہدہ ہدہ ہدہ ہدہ**  
 "... if thou therefore, my son, hast ..., then tell it" Spic. 2, 3 &c.

C. We have already seen that several clauses connected by **ہدہ** may  
 stand after **ہدہ**. It is true that **ہدہ** may also be repeated with **ہدہ**: in that  
 case conditional clauses are often elliptical: **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ**  
 "be it for death, or for life" Jul. 169, 19; **ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ**  
 "be-it word or work, in season or out of season" Ov. 181, 22, and mani-  
 fold cases resembling these (cf. *e. g.* Jos. St. 50, 19). How **ہدہ** and  
**ہدہ** "or" may be exchanged here, is shown by the following example:  
**ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ ہدہ**





they persecute) us” Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **ܐܝܢܐ ܕܥܡܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “if (there is) honour, it is ours, and if discredit, it is also on both sides” Ov. 151, 17.

G. **ܐܝܢܐ** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “if I stand upon the summit of all heights” Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **ܐܝܢܐ** is set down twice in **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “for if of all kinds of food which . . . , if man eats of them” Aphr. 307, 11, where the sentence is taken up anew.

*Rem.* The insertion of **ܐܝܢܐ** in relative clauses to express the indeterminate (“any”, “somehow”) is an imitation of the later Greek style, *e. g.* **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** *ὅστις ἐὰν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** *ὅτι ἐὰν λέγῃ ὑμῖν* John 2, 5 Hark.; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** *ἐκ τῶς εἰ μὴ . . . ἐμποδίζονται* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “how much soever”, “although”; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “however much he exerts himself” Jul. 9 *ult.*; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “however pitiful he might be to the eye” Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** Land III, 210, 19, 21; 211, 6 &c.; and even **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** Philox. Epist. fol. 13 a, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **ܐܝܢܐ**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **ܐܝܢܐ** (§ 277); the Perf. is also strengthened occasionally by **ܐܝܢܐ**. In the principal clause the Part. with **ܐܝܢܐ** is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** *καὶ εἰ μὴ ἐκολοβάθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ* Matt. 24, 22; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “if the soul abandoned the body, it (the body) would not continue in existence” Moes. II, 90 v. 221; **ܐܝܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ ܕܝܗܘܢܐ** “if laws belonged to climes, this would be



“if the protection of God did not embrace the world, life would no doubt have come to an end” Jos. St. 4, 14; **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “if they were not in the world, it would dissolve” Aphr. 457, 14 (where there is a var. **ܠܠܡܢ ܠܠܡܢ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “if we had a pure soul . . . , astonishment thereat would strike us dumb” Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “and were the eye clear . . . , the throng would astonish us” Moes. II, 164 v. 1355; **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “if one had power . . . , then would this (one) . . . be higher” Anc. Doc. 87, 16.

B. The clause with **ܐܠܗ** is subjected to a certain dependence in cases like **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** *καὶ τί θέλω εἰ ἥδη ἀνήφθη* Luke 12, 49 (P. **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ**); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “thou wishest now, thou hadst seen him” Moes. II, 160 v. 1319 (and so v. 1320); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “and how much you wished, it had already gone down” Jul. 23, 22. Cf. *ibid.* 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With **ܐܠܗ ܠܐ**, accompanied by a noun, the idea of existence does not need to be expressly denoted: **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** *καὶ εἰ μὴ κύριος (ὁς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σάρξ* Mark 13, 20 (S. differently); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “had it not been the offence, which they committed” Jul. 50, 27; **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “and had he not been, then neither would there have been (§ 339) any revelations from his Father” Moes. II, 118 v. 654. The construction of **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** = **ܐܠܗ ܠܐ** is exactly like the latter in syntax: **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “if the famine had not become severe, he would not have allowed him to come with us” Joseph 242, 9 (Ov. 320, 15); **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “had I not been made subject to the king of the Persians, I too would have gone up” Sim. 328 *inf.*<sup>(1)</sup>

(<sup>1</sup>) I would not like to maintain confidently that even in **ܐܠܗ ܠܐ ܠܐܡܝܢ ܕܢ ܠܠܡܢ ܠܠܡܢ ܠܠܡܢ** “if I did not . . . think” Jul. 132, 12, the **ܕܢ** is correct,



ل for الله

§ 376. In rare cases ل occurs instead of الله with conditions clearly assumed as impossible, *e. g.* in: **لَئِنْ مَدَّ يَدَهُمْ إِلَىٰ حَبَّةٍ حَبَّتْ مِنْ يَدَيْهِمْ** “for if cattle had any advantage in keeping the sabbath, the law would have hindered them from these impure things before” Aphr. 233, 8 (only one Codex); **لَئِنْ لَمْ يَكُنْ فِي قُدْرَتِنَا أَنْ نَفْعَلَ مَا نُرِيدُ** “for if it were not in the power of our hands to do anything, we would be the instruments of others” Spic. 20, 22 (in the parallel clause الله).

Clauses  
which  
resemble  
Conditional  
Clauses.

§ 377. The great variety of Conditional Clauses could only be represented here by a few leading types. But, besides, there are associated more or less with Conditional Clauses proper, the Disjunctive Conditional, with **أَوْ—أَوْ** (§ 258), the Temporal Conditional, with **عَلَىٰ** (§ 258), as well as the Temporal, with **عَلَىٰ** (§§ 258; 265 &c.) and many others. **عَلَىٰ** takes a concessive meaning by the addition of **وَلَوْ**, more rarely **كَيْفَ** “much, greatly, even” (“even while”)—“however much”, “although”, *e. g.* **وَلَوْ بَنَىٰ عَلَيْهِ بَيْتًا** “and although he builds it up, it is still called a crack” Aphr. 145, 10; **عَلَىٰ** **وَلَوْ** **بَنَىٰ عَلَيْهِ بَيْتًا** “although Xenāyā [Philoxenus] was at the time in Edessa” Jos. St. 25, 11 and frequently thus.—**كَيْفَ** **وَلَوْ** **بَنَىٰ عَلَيْهِ بَيْتًا** “however much he tried and punished them, still they did not do well” Aphr. 402, 13.

\* \* \*

#### STRUCTURE OF PERIODS. INVOLUTION AND OTHER IRREGULAR FORMS.

Structure  
of Periods.

§ 378. The fondness of the Syrians for the construction of rather long *Periods*, founded on the genius of their language—has been not a little fostered by the model which the Greek Style presented. Those periods are produced by the co-ordination and subordination of such clauses as have been already described, or others like them. The number of possible ways, in which the known elements may in these individual cases be combined, is unbounded.

**Involution,  
or Enclos-  
ing of one  
Clause  
within  
another.**

**Paren-thesis.**

Anacolu-  
thon.

Ellipsis.

§ 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** “it is one thing for a man to write with pathos, and another thing (for him to write) with truth” Jos. St. 5, 7; **وَمَا يَكْفُرُ بِهِ إِلَّا الْأَقَلُّ مِنَ النَّاسِ** “and whenever they [the teachers] do put a question, (they do so) that they may direct the mind of the questioner [the pupil], so that he may ask properly” Spic. 1, 18; **وَمَا يَكْفُرُ بِهِ إِلَّا الْأَقَلُّ مِنَ النَّاسِ** “and sent others, who conveyed his kindness (*i. e.* his gifts) to the monasteries of the West and the South . . . , so that even to the needy saints who dwell in the wilderness of Jerusalem (he sent gifts)” Ov. 205, 22 &c. Bursts of *Exclamation* produce other ellipses, which do not admit of being formed into complete sentences. Others, again, are produced by the peculiar style of *Adjuration-formulae*. In fact living speech is very elliptical; but of course the proportion, in which the individual man may avail himself of this form of expression, is not a matter to be settled by grammar.

## APPENDIX.

### ON THE USE OF THE LETTERS OF THE ALPHABET AS CIPHERS.

The letters, which are noted on p. 2, may take numerical values. A line drawn above them, or some other distinguishing mark, is wont upon occasion to make them significant as ciphers. In compound numerals the higher order takes the right hand place. The *hundreds* from 500 to 900, for which the alphabetical characters do not suffice, are represented by the corresponding tens, **٥٠**, **٦٠**, **٧٠**, **٨٠**, **٩٠**, over which a

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with  $\overline{1}$  = 400 frequently appear also, thus:  $\overline{15}$  = 500;  $\overline{16}$  = 600;  $\overline{17}$  = 700;  $\overline{18}$  800. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.










Examples:  $\overline{23}$  = 23;  $\overline{209}$  = 209;  $\overline{394}$  = 394;  $\overline{نمر}$  (نمر) or  $\overline{اممر}$  = 527;  $\overline{فهد}$  (فهد, فهد) = 1862;  $\overline{هنج}$  = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.*  $\overline{الف ه ز ح}$  = 1944;  $\overline{د الف ه م م د}$  = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.*  $\overline{الف ه م م د}$  (الف ه م م د) = 1967;  $\overline{ه م م د}$  = 630 &c.

*Rem.* In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

## ADDITIONS AND CORRECTIONS.

- P. 2, l. 2 from foot, 3<sup>rd</sup> last col.; after—*sh*—, insert—(š).
- P. 16, l. 15 from top; read—Exception.
- P. 23, l. 19; for—“there”—, read—“then”.
- P. 45, l. 4 from foot of text; for آتڤي, read—آتڤي.
- P. 46, l. 4 of § 66; for—f. جڤ—, read—f. جڤ—
- P. 52, l. 11 from top; read last word—ڀڙاڻو.
- P. 64, l. 10; for ڙوڄا, read—ڙوڄا.
- P. 64, l. 11; for ڇڙڄا, read—ڇڙڄا.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87, l. 11; for—سڙ—, read—سڙ—
- P. 87, l. 20, 2<sup>nd</sup> col.; for—ڀڙڄڀ—, read—ڀڙڄڀ.
- P. 87, l. 26, 2<sup>nd</sup> col.; for—ڀڙڄڀ—, read—ڀڙڄڀ.
- P. 88, 4<sup>th</sup> footnote; for—ڙڄڀو—, read—ڙڄڀو.
- P. 94, l. 9 from foot; for—ڙڄڀو—, read—ڙڄڀو.
- P. 95, l. 3 from foot of text; for—ڙڄڀو—, read—ڙڄڀو.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—ڙڄڀو “well”, “much” (adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—ڙڄڀو.
- P. 114, 1<sup>st</sup> line of footnote; for—ڙڄڀو—, read—ڙڄڀو.
- P. 128, l. 2; read last word as—ڙڄڀو.
- P. 128, l. 9; for—ڙڄڀو—, read—ڙڄڀو.
- P. 128, ult., mid. col.; for—ڙڄڀو—, read—ڙڄڀو.
- P. 133, ult.; for—ڙڄڀو—, read—ڙڄڀو.
- P. 140, l. 10; for—ڙڄڀو—, read—ڙڄڀو

- P. 144, last column; read 3<sup>rd</sup> word as—.
- P. 182, l. 16; read last word as—.
- P. 209, l. 8; read 3<sup>rd</sup> Syriac word as—.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for——, read—.
- P. 232, l. 5 from foot; for——, read—.
- P. 240, l. 2 from foot; from the words—"who are you Christians"—, delete—you.
- P. 244, l. 5 from top; read first word as—ensample.
- P. 255, l. 15; for—28 *ab inf.*—, read—28*a, inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for——, read—.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

*Note.*—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of "Additions and Corrections", only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.



**J. EUTING.**

[illegible]

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(THE REFERENCES ARE TO THE PAGES OF THIS EDITION)

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